

Baptist Leader

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OCTOBER

**A SOLDIER AND A
CHAPLAIN SPEAK**

•

**HELPING THE
PROBLEM CHILD**

•

**THE JUNIOR HIGH
FELLOWSHIP**

•

THE PATHWAY OF STUDY

1944

The Healing Christ

PORTRAYED IN THE CHANCEL WINDOW
OF THE IMMANUEL BAPTIST CHURCH
ROCHESTER, NEW YORK



THE sanctuary of the Immanuel Baptist Church, Rochester, N. Y., is built on worshipful Gothic lines, and it has, as its crowning glory, the chancel window shown herewith. The glass of which the window was made represents some of the last supplies of imported stock, and it may be years before such glass will be available in America again. The window is not only beautiful in itself—an art treasure—but also uncommonly rich in its meaning and associations.

The window was presented to the church anonymously, and is in memory of “two Christian physicians.” Very appropriately, it has as its central theme, “The Healing Christ.” This theme is set forth in the large central panel where Christ is shown restoring sight to the blind. Underneath this panel are the words, “He hath opened mine eyes.”

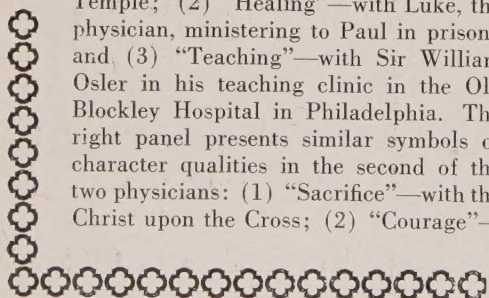
Below this central panel is one showing Hippocrates, the father of medical science. With him are some of his disciples. The left panel consists of three medallion units which symbolize character qualities of the first of the two physicians: (1) “Learning”—with the Boy Christ amid the teachers in the Temple; (2) “Healing”—with Luke, the physician, ministering to Paul in prison; and (3) “Teaching”—with Sir William Osler in his teaching clinic in the Old Blockley Hospital in Philadelphia. The right panel presents similar symbols of character qualities in the second of the two physicians: (1) “Sacrifice”—with the Christ upon the Cross; (2) “Courage”—



with Martin Luther nailing his theses upon the door of the Wittenberg Church; and (3) “Service”—with Sir Wilfred Grenfell of the Labrador Mission. In the rosette at the top of the window is shown a dove flying downward, symbol of the Holy Spirit; and on either side, and slightly below, are representations of the

angels Michael and Gabriel.

Immanuel Church is open daily for meditation and prayer, and many come in from the near-by hospital where they are awaiting word regarding patients. To all such, this window, with its reminder of “The Healing Christ,” has a helpful and encouraging message.



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Baptist Leader

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OCTOBER, 1944

No. 7

CONTENTS

Special Articles

	PAGE
In Memoriam	5
A Soldier and a Chaplain Speak	6
The Return of Servicemen	Oscar P. Campbell 6
Our Church Makes Preparation	Charles F. Banning 7
Now Carry Through	Earl Frederick Adams 8
Prospect Hill Shows How	Kenneth L. Wilson 10

Church School Administration

The Sunday School Goes to Church	Kenneth L. Cober 13
They Remain to Worship	Frank E. Johnston 14
Worship Suggestions for October	Robert H. Eads 15

Children's Leader

Helping the Problem Child	Vera Claypool Pierce 17
October Chatter (Poem)	Nelle Lincoln 18
Will Your Children Help to Give \$1,500,000?	Florence Stansbury 19
We Give an Original Play	Annabelle S. Willett 20
Picture Page: An Original Play	21
Can I Learn to Teach?	Elizabeth McE. Shields 22
Dealing with the Misfit	Bess V. Nester 23
The Beginner Child in Today's World	Esther Freivogel 24
Primary Worship Suggestions:	
Working and Worshiping Together	Margaret S. Ward 26
Junior Worship Suggestions:	
The Bible, a Book for Worship	Doris Clore Demaree 28
Working with God	Mary Grace Martin 30

Junior High Leader

The Junior High Fellowship	Clarence B. Gilbert 32
October's Evening Meetings	33

Young People's Leader

The Pathway of Study	36
Let Us Thank God (Poem)	Frances McKinnon Morton 37
What Youth Leaders Accomplished at Green Lake ..	Oliver deW. Cummings 38
Church Loyalty in Action	39
Young People's Topic	40
Victory Garden Party	Helen and Raymond Veh 41

Adult Leader

"Its Purposes, Big As the Kingdom of God"	Glenn McRae 43
The Conwell Club Retreat	44

Teachers' Materials

International Sunday School Lessons:	
October 1. Jesus the Light of the World	45
October 8. Jesus' Program for Meeting Life's Problems	49
October 15. Jesus' Understanding of Man	53
October 22. Religion in Education	57
October 29. The Christian Motive for Living	61

This Month

■ Children as well as adults will desire to have a part in the World Emergency Fund for 1944-45. In the article on page 19, *Will Your Children Help to Give \$1,500,000?* Miss Florence Stansbury suggests a practical plan for the children to follow.

■ Prospect Hill Church joined in the enlargement program in March, 1943. Since that time many things have happened. Kenneth L. Wilson tells the story in *Prospect Hill Shows How*.

■ The Baptist Youth Fellowship has been busy making plans and programs for the following year. *What Youth Leaders Accomplished at Green Lake*, by Oliver deW. Cummings, gives you the inside information on what these young people are doing and hope to do in the future.

■ *Can I Learn to Teach?* Miss Elizabeth McE. Shields is sure that you can and offers suggestions in this issue as to ways in which everyone can become a good teacher or a better teacher.

■ Many churches have contended for a long time with the problem of getting the church school pupils to remain for church. But that it can be done and is being done is proved by Frank E. Johnston in *They Remain to Worship*.

■ What could be more appropriate for a fall social than a *Victory Garden Party*? Helen and Raymond Veh have plenty of suggestions to carry out this theme and to keep the young people active throughout an evening of fun.

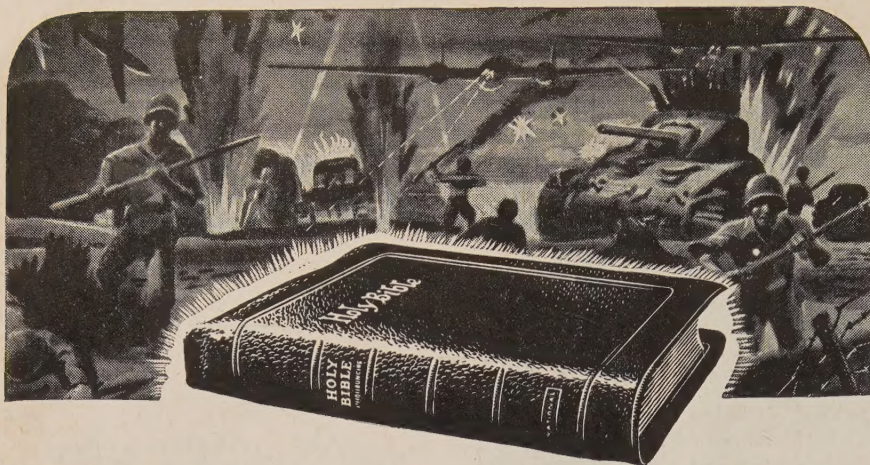
■ Robert H. Eads outlines *Worship Suggestions for October* in the Church School Administration section. You will find these a real help in conducting your particular church school this month.

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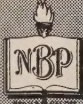


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OF INTEREST TO BAPTISTS

■ Dr. Louie D. Newton, vice-president of the Southern Baptist Convention and associate secretary of the Baptist World Alliance, announced tentative plans in Atlanta, Ga., for a trip to Moscow this fall at the invitation of the Soviet Government. He will be the first American Protestant leader to visit Russia since the Soviet Government's new church policy was put into effect. The Southern churchman hopes, he said, to gain the ear of Premier Stalin and other Soviet officials. He will urge greater liberty for Russia's reported four million Baptists and will plead for religious liberty in all parts of Europe after the war. Dr. Newton, who is pastor of Druid Hills Baptist Church in Atlanta, stressed that he is going to Russia as an individual minister and not as the official representative of any church group. The invitation to visit the U.S.S.R. came through Russian War Relief, which he aided during the Southern Baptists' "Kits for Russia" campaign last year. The 52-year-old former newspaperman will return by London for conferences with Dr. J. H. Rushbrooke, president of the Baptist World Alliance. The trip will be made following arrangements with the U. S. State Department.

■ Ten tons of clothing will shortly be shipped to France by the American Friends Service Committee to meet the needs of the French people in the wake of military operations in the country. In addition, the Service Committee has purchased food in Portugal and Switzerland for French children. The Swiss purchases include 46 tons of condensed and powdered milk. The Quaker office at Toulouse, it is reported, has shipped 17 tons of white beans for the school canteens in France, while the Lisbon office has two tons of sugar and two tons of milk available in Spain and plans an early shipment of sardines. Distribution of these food supplies will be made by Secours Quaker, supervised by the International Red Cross.

■ Calling for good will between religions and races and an end to hatreds and bigotry, Mayor Leonard K. Thomson of Miami, Fla., unveiled and dedicated a huge billboard for American unity in the heart of the downtown business district in Miami before a large crowd of whites and Negroes. The ceremony, sponsored by the Miami Round Table of Christians and Jews and the Institute for American Democracy, followed a parade to the site of the billboard, which depicts three soldiers of the major faiths fighting side by side.

Baptist Leader

OF INTEREST TO BAPTISTS

■ Two ordained ministers are included in the five-man staff which composes the Juvenile Aid Bureau established by the San Antonio, Texas, police department to combat delinquency among teenage boys and girls. Head of the Bureau is 55-year-old C. B. McCulloch, an ordained Baptist clergyman, but a veteran police officer. While serving on the police force, he has acted as supply or associate pastor to churches in this vicinity. Robert N. McClung, 21, is the Bureau's sociologist. He was a Church of Christ minister at Floresville, Texas, before resigning his pastorate to enter the Navy, only to be rejected for an eye weakness.

Believing that clergymen would exemplify a more helpful spirit than regular police officers in dealing with young lawbreakers, Police Commissioner P. L. Anderson began the Bureau. Causes behind delinquency are closely checked, church relations for children are emphasized, and in many cases are straightened out without recourse to court proceedings.

■ A campaign has been launched for the raising of \$500,000 to erect a library-administration building on the campus of Southwestern Theological Seminary in Fort Worth, Texas, as a memorial to the late Dr. George W. Truett, Southern Baptist church leader, who died recently.

■ A total of 114 U. S. Army chaplains have been awarded 129 decorations for gallantry in action and for distinguished service since the beginning of the war, it was reported in Washington, D. C., by the War Department. Five chaplains have received the Distinguished Service Cross and other chaplains have been awarded 25 Legions of Merit, 34 Silver Stars, 5 Soldier's Medals, 2 Bronze Stars, 55 Purple Hearts and 3 Croix de Guerre. The War Department reveals that 24 chaplains have been killed in battle or have died of wounds during the present war, while non-battle deaths total 39. Thirty-one chaplains have recovered from wounds suffered on the battlefield, and 33 others are held by the enemy.

■ Voluntary contributions of \$2,500 toward restoration of churches in the South Pacific have been made by soldiers of the 25th Infantry Division, the War Department revealed in Washington, D. C. When the Most Rev. Thomas Wade, bishop of the Upper Solomon Islands, paid a visit to the jungle fighters, the 35th Infantry Regiment contributed more than \$1,000 to rebuild a church that was destroyed by Japanese bombs.

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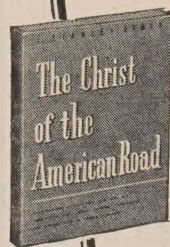
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OF INTEREST TO BAPTISTS

■ A poll of 38 denominational mission boards reveals 750 immediate openings and an anticipated 2,500 postwar jobs in foreign missions, according to Winburn T. Thomas, secretary of the Student Volunteer Movement for Foreign Missions, Inc., which conducted the survey. The primary need, said Mr. Thomas, is for educators, evangelists and medical missionaries. Fifty-nine doctors and 83 nurses are in demand for immediate appointment, and an additional 138 doctors and 176 nurses will be needed after the war, the poll indicated. Places are open now for 150 teachers and 441 evangelists and for 347 teachers and 718 evangelists in the postwar period. Agricultural, industrial and secretarial posts are also available.

■ The demand for graduates of the Southern Presbyterian Church's Training School for Lay Workers is "far greater than we can meet" and reflects "a deepening concern for the spiritual foundations of life," Dr. Henry Wade DuBose, president, declared in Montreat, N. C. Presbyterian churches are increasingly looking for trained workers to serve as directors of religious education and as pastors' assistants and secretaries while many communities are inquiring for persons qualified to teach the Bible to public school children, Dr. DuBose revealed. The training school executive announced that a demand has also been received from the denomination's executive committee on foreign missions for a hundred new missionaries.

CONGRATULATIONS TO

The Baptist Church of Red Bluff, Calif., on 84 years of service. Rev. Merlin C. Donaldson is the pastor.

The First Baptist Church of Portland, Oreg., on its 50th anniversary. The minister is Rev. Ralph Walker.

The Calvary Baptist Church of Youngstown, Ohio, Rev. Joseph H. Lloyd, pastor, on its 25th anniversary.

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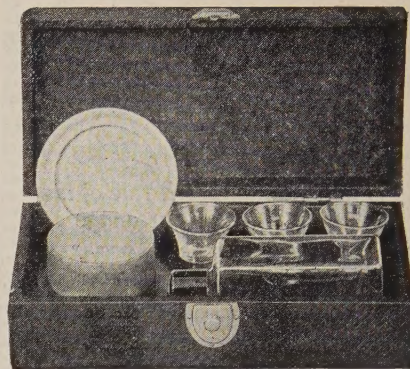
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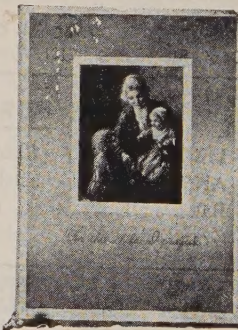


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DAVID H. YOUNGDAHL

In Memoriam

**AS MINISTERS OF JESUS CHRIST
THEY GAVE THEIR LIVES IN
THE SERVICE OF OTHERS**



WILLIAM H. TURNER

*T*HE first chaplain from the Northern Baptist Convention to lose his life in the service of his country was David H. Youngdahl. Chaplain (Capt.) Youngdahl was assigned to transport duty in the North Atlantic. The ship on which he served was sunk as a result of enemy action, February, 1943, and the chaplain was lost at sea. In behalf of our denomination we place his name high on our Roll of Honor, and our people will hold in sacred memory this devoted minister and preacher of the gospel who was faithful unto death.

David H. Youngdahl was born of Swedish parents in Swanville, Minn., February 16, 1905. Early he resolved to dedicate his life to the ministry, and began his preparation for this service immediately after he had finished high school. In 1928 he was graduated from the Northern Bible and Missionary Training School. In the same year he entered Bethel Theological Seminary, and there received the degree of Bachelor of Theology.

He then was appointed by the First Swedish Baptist Church of Seattle, Wash., to direct its missions. During this period he took additional work in the Seattle Pacific College where, in 1933, he earned the degree of Bachelor of Arts. It was at this time that he was ordained to the gospel ministry in the Oak Lake Baptist Mission—now the Oak Lake Baptist Church—of Seattle. He continued his studies and received his Bachelor of Divinity degree from Berkeley Baptist Divinity School in 1934.

Following his graduation from the Divinity School he accepted the pastorate of the Temple Baptist Church of San Francisco where he served until he went into the chaplaincy.

*B*OTH the chaplaincy and the Baptist ministry suffered a serious loss in the death of Chaplain (Capt.) William H. Turner, March, 1944, in the Southwest Pacific Area. Chaplain Turner died in an Army hospital of a head injury sustained in the performance of duty on the transport to which he was assigned. A large number of friends and chaplains of the armed forces attended the funeral. Chaplain friends—Catholic, Protestant and Jewish—acted as pallbearers as a mark of the respect and high esteem in which his fellow chaplains held this true friend and beloved co-worker.

Chaplain Turner was a man of deep and positive convictions. His ministry was characterized by evangelistic fervor, and this zeal continued throughout his army career. His ministry, while broad and tolerant, was evidenced by a deep personal devotion to his Saviour, immediately obvious to all who were associated with him.

William H. Turner was born in Glasgow, Scotland, January 16, 1905. Early in life he came to Canada. He graduated from Acadia University, Nova Scotia, in 1935, with Bachelor of Arts and Bachelor of Theology degrees. His first pastorate was in Deep Brook, Nova Scotia, and in 1936 he accepted a call to the Memorial Baptist Church at Pawtucket, R. I. It was from Union Square Baptist Church, Somerville, Mass., that he volunteered for the chaplaincy in 1942. In December of that same year he entered the chaplain's school at Harvard University for special chaplain's training. For his first assignment he was sent to duty as transport chaplain at Port of Embarkation, San Francisco, Calif.

"GREATER LOVE HATH NO MAN THAN THIS, THAT A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS."—JOHN 15:13

THE RETURN OF SERVICEMEN

By OSCAR P. CAMPBELL¹

OUR CHURCH is in constant touch with the young people who have gone into the service. The pastor carries on extensive personal correspondence with them, and friends in the organizations of which they were members, inform them of the group's activities. Bulletins of our services and other printed matter are mailed weekly. The wives of soldiers have banded together in the HITS, "Husbands in the Service," and this club has sponsored a number of projects in the interest of soldiers and their families. The men send many expressions of appreciation and are anticipating their return to full participation in the church program.

The church has established a committee composed of the leaders of the young adult organizations, and some members of the Board of Education to help in adapting the programs of these departments to meet the demands of postwar conditions and the needs of ex-servicemen. This committee is thinking in terms of the following needs:

1. The restoration of leadership in our programs. We look forward to placing these young people as teachers and officers in all departments. The leadership of the church will be strengthened by giving them responsibilities worthy of their maturity and experience. They will find their places in the church choirs and will also be enlisted in church visitation and evangelism.

2. Restoration to active membership in the organizations most congenial to their age and interest. Most of them will go into the organizations of two departments: Youth, 18-24, and Young Adults, 25-35. These programs will be adjusted to the needs of both soldiers and civilians.

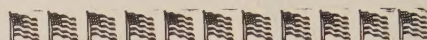
3. A program of recreation adequate to the needs of postwar conditions. There will be more leisure from the long hours of wartime employment. The church shall have more facilities for wholesome play. A church camp may be developed where all ages may go for rest. The ex-soldiers will be our best leaders for Scouts and other groups in search of Christian recreation.

4. There may be a place in the church for a chapter of the American Legion or whatever ex-servicemen's organization may come to serve in this field. There will be occasion for much co-operation between the church and all postwar

(Please turn to page 12)

¹ Director of Christian Education, Third Baptist Church, St. Louis, Mo.

A Soldier and a



I AM A SOLDIER



I AM a Baptist and a soldier. With millions of other young Christians, I am thinking more deeply today than ever before of the future of evangelical Christianity.

I believe in the essential integrity and truth of the Baptist faith, and I believe that it embodies the principles which are the logical outgrowth of a purely New Testament church. There have been times when I, with others, fretted at the plain exteriors and drab interiors of some of our churches and deplored the lack of ritual in our services. We have found, however, in the simple faith of our preachers a power and dignity beyond that of many robed clergymen who read their ritualistic sermons in well-modulated voices. We took for granted the fact that our minister's desk was his pulpit by authority of us, his congregation, and not of a higher dignitary. As long as he remembered the sacred trust which had been placed in him, first by an ordination council of his brother ministers and second by us whom he served, the pulpit was his inviolable tabernacle.

Many of us will go home with bitter disillusionment and an honest question in our hearts as to whether the evangelical churches have accomplished their highest purpose. Many of us—servicemen—had reached a mature age and had established ourselves in professions and business when the war came. Suddenly as the direct result of men's rejection of the Christian way of life, we were snatched from our peaceful pursuits and plunged into armed conflict. We know and accept the urgent need for such action, but we cannot believe that such is the normal lot of man. We believe that the Baptists have done much to establish and maintain freedom

of conscience and the separation of church and state. We know that they have been in the forefront of the battle for higher education, social service and the spiritual welfare of mankind. We also believe that in the future a larger part must be played by Baptists to insure the peace and welfare of the world. We know that the separation of church and state must be maintained, but we believe that the incalculable influence of our thousands of consecrated ministers and laymen must be used to guide by precept and example the lawmakers of this and other lands. If we were to believe that the future of ourselves and our children would be marred and destroyed by the evils of war, we would feel utterly frustrated. We do not think that war is necessary in a Christian world, and we do not believe that we Christians are doing our duty until we inaugurate a bigger and more comprehensive program for the spreading of Christianity throughout the world.

We want to see the end of cruel war. We are heartsick and homesick for friends and loved ones. We are prone to carp and criticize at rules and regulations which seem often discriminatory and unfair; but we soldiers do not pretend to know all the answers to the questions which confront us. However, we do know that unparalleled opportunities await us in the postwar world, and as Baptists we expect to work harder to protect our country and our sons from the experiences which we have undergone.

May we challenge you who remain at home to prepare the way for a new day? For a day when the democratic processes of our Baptist churches may serve as a pattern for all the people of the earth.

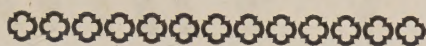
What Plans Has Your Church for the Return of Its Servicemen?

The editors of BAPTIST LEADER will be glad to hear from other churches who are preparing to meet the problems of demobilization.

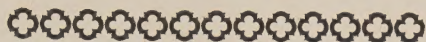
OUR CHURCH MAKES PREPARATION

By CHARLES F. BANNING¹

Chaplain Speak



I AM A CHAPLAIN



DURING the turmoil of total war, there is urgent necessity for immediate action. Changes come quickly. Adjustments are more readily accepted. We learn faster to do the things that are required. The worst catastrophe would be that we should learn nothing of value for the future. To be aware of the lessons we are learning will sharpen their value and help us comprehend how we may use them wisely today and tomorrow.

In a letter to a young captain I suggested that we would learn greater patience out of our Army experiences. He replied that this was "a masterpiece of understatement. Patience, in more ways than one, is a virtue learned the hard way in the Army, but once learned it is an invaluable asset." "Hurry up, so you can wait" is a common saying among us. Everyone is learning patience in one way or another. Parents and friends are learning the patience of separation from loved ones. At home, in the camps, at the front there is the continual waiting for letters, for messages of assurance. This lesson should be valuable later on, enabling us to understand better the meaning and purpose of life itself.

We are learning tolerance as never before. Millions of men and women in service are adjusting themselves in intimate living with people they never expected to know. Individuals of varying religious groups must learn to get along with each other. The leaders among Protestants, Catholics and Jews are working together as never before. The armies united in this terrific conflict are of different races and nationalities. This is bound to bring broader understanding. Changes in attitudes are taking place under the impact of forced association and mutual aid. The gigantic race problem is far from solved but we are moving in that direction and we can never slip back quite so far. As we stop thinking with our prejudices and

learn attitudes of appreciation of others we shall have something tangible to use in the postwar era.

Co-operation naturally follows understanding. We are working together, as well as fighting, side by side. The postwar planning centers around the possibility, yes, the necessity of continued co-operation in the family of nations. The keenest leaders know that the old worldwide anarchy must be supplanted by a working world government of the nations. When a commonwealth of nations is seen as the ultimate objective then we shall be able to use this same spirit of co-operation to build as effectively as to destroy.

The supreme lesson for many is the increase of skill in the use of faith in God. In the magnitude of the tasks we sense our littleness and insufficiency, hence our need for enlarged faith and increased skill in the use of it. Only with confidence in God do we view the situation as other than hopeless. Only with conscious, active faith can we hope to have the hearts of men changed so that another war will be impossible. Those who have learned vital faith appreciate how God can bring good out of evil.

The tragedy of war is not God's way. But God can use even the folly of man to work out His purposes. Far-reaching plans and changes are in the making. Cities that are bombed will be rebuilt without the crushing blight of perpetual slums. Unemployment has been largely eliminated and we hope that never again will great sections of our population know its haunting specter. God is not dead, and out of chaos can come harmony. Even now "He is trampling out the vintage where the grapes of wrath are stored; . . . His truth is marching on." By faith, we know that some things are being changed for right, even by the evil of war. It is this skill in the use of faith in God that helps us to appreciate the hard lessons we are learning.

WITH 110 of our young people in the service now and more going each month, our church has recognized a twofold task: ministering to those already in the service and making preparation for their return.

Each young person upon entering the service is given a New Testament and a copy of a book of sermons written by the pastor. *The Secret Place* is sent each quarter. Birthdays are remembered and at Christmas each boy and girl receives a box from his church. We send the church calendar and *The Central Baptist News*, as well as many personal letters to all of them.

There is an active program for the service people in effect all the time. The pastor goes out to army camps on preaching missions arranged by the Federal Council of Churches. Our women have arranged a plan whereby every boy in uniform in the congregation on Sunday morning has an invitation home to dinner. The young people conduct a service center from 3:30 to 6:30 and serve a light supper. The men are invited to attend the Baptist Youth Fellowship meetings which follow and many do so.

Even now a great many men in the service are being discharged and large numbers of our young people will be coming home in the near future. Our "Postwar Planning Committee" already has mailed the following questionnaire to all of our members in the service:

1. Would you like to have this committee assist you in finding employment when you come back? (It is indicated that some will need assistance.)
2. Do you think it would be wise for us to have a chapter of American Legion or some other servicemen's club in our church? (All answered "yes.")
3. Would you like to assist in a Scout troop in our church? (Many answered "yes.")
4. What activity in the church particularly interests you: music, worship, drama, religious education? (The answers varied, naturally.)
5. Do you expect to continue your education after the war? (Only a few said "yes.")
6. Do you expect to locate in Norwich? (Hope to, was the answer.)
7. Would you be in favor of the servicemen building a camp in the woods somewhere near Norwich? (Almost unanimously "yes.")

(Please turn to page 12)

¹ Pastor Central Baptist Church, Norwich, Conn.

NOW

Carry Through

By EARL FREDERICK ADAMS

*General Director, Council on Finance
and Promotion, Northern Baptist
Convention*

WHY DO we have a repetition of the World Emergency Forward Fund each year?

This question usually comes from a sense of impatience or disappointment that we have not devised a plan of absorbing the objectives of this fund in the regular provisions of the Unified Budget. The principal reason is found in the fact that we have been called upon to meet conditions which arise from wartime emergencies and which are too variable to permit reliable speculation as to the future.

Once again, therefore, the Northern Baptist Convention has decided that we are still in an emergency situation from which there is no turning back. While there is nothing new in the \$1,500,000 goal which we have adopted this year, there is our implication in the third word of the name, *Forward*, that we *must* carry through the far-reaching ministry which we have begun. Moreover, we must recognize the fact that the agencies through which we have been channeling our gifts are of necessity enlarging their vision of the new era that will begin with the signing of the peace treaties.

For instance, the American Bible Society is planning a greatly enlarged and exceedingly vital program for reconstruction days. The World Council of Churches is now taking over the wartime service formerly performed by the temporary Central Bureau for Inter-Church Aid and seeking to co-ordinate this work with the ecumenical Chaplaincy Commission and some of the work in Europe heretofore carried on by the American Committee for Christian Refugees. The appeal for "orphaned" missions in Burma, Malaya, Indo-China, Netherlands, East Indies, Philippines, Thailand, Occupied China and Japan is being enlarged because missionary work may soon be restored to its former volume.

Another phase of the work being

financed in the first section of the World Emergency Forward Fund is the ministry to the men and women in the service. By this means nearly 150 churches in this country have been able to operate a greatly enlarged program on behalf of these men and women. In several places a seven-day-a-week program is carried on, such as at San Diego, Los Angeles, San Bernardino, Spokane, Tacoma, Seymour, Boston, Philadelphia and Providence. One of our Baptist Service Men's Centers ministered to approximately ten thousand in one month. The fact that the churches have not forgotten the men and women in military service means much to them, as they see the work of the churches in Service Centers and the ministry of the chaplains. These activities must continue to be one of the strong links between these young people and their religious loyalties which will hold when they return to civil life.

The critical situation still exists in our schools and colleges. The effectiveness of our whole educational program and the specific training of our youth may be seriously impaired if we fail to help them across the present emergencies.

Some are asking, "What has become of the ministry to Japanese-Americans?" Others will ask, "Are we not going to help our aged ministers and missionaries who are in need of financial assistance?" This draws our attention to the process of transfer from temporary to permanent provision which is already under way. The American Baptist Home Mission Society will continue to minister to the Japanese-Americans and the Ministers and Missionaries Benefit Board will still care for needy pastors and missionaries, by adjustments upward in the Unified Budget.

Yet another challenge to the laying of permanent foundations appears in the urgent need of Northern Baptists who, because of their Christian convic-

tion, are now in Civilian Public Service camps. At present there is no item in the Forward Fund to provide automatically for their assistance. A renewed emphasis is now being made upon the fact that gifts designated to conscientious objectors will be used directly for that purpose. Thus we are indicating our determination as Baptists to contribute to the preservation of democratic principles that will be paramount to a lasting peace in America.

Although the amounts presented in divisions two and three of the World Emergency Forward Fund may be regarded as arbitrary figures, they represent only a modest beginning toward the building of a program that will be worthy of Baptists in postwar days. While it has been difficult for some people to sense any particular urgency in the accumulation of reserves with which to perform an important ministry at some future time, a dramatic justification of such provision is already coming to light in certain allocations which have been made from the Church Extension funds. Operating under a two-fold provision, the Church Extension program seeks:

1. To establish churches in strategic localities which give promise of being able to grow into strong, self-perpetuating congregations.

2. To supplement existing church equipment in communities where residential expansion has been rapid.

This is no more than the church of Christ should be doing at all times and in all places of need. It is not only justifiable but it is good strategy. Just as many of our strongest churches were once mission supported, so the future will see other worthy churches developing from the units established through the Church Extension program. It is thrilling to think of what has been done with the \$202,800 already allocated. For example, the Phillips Memorial Church of Cranston, R. I., faced a goal



ENLARGED PROGRAMS FOR SERVICEMEN ARE MADE POSSIBLE

Property is a means and not an end. There is something of greater value. The rebuilding of human lives is a responsibility for which the churches must assume a major share. The Forward Fund is the Christian concern for human life today and tomorrow. Our concern is for people. Millions of men and women will be returning from service in the armed forces. They are already returning at the rate of one million a year. Do we have or will we have the best means of serving them? The refugees of all countries must be aided; the relocation of a vast number of people whose lives have been uprooted by the war presents responsibilities for the Christian church.

(Please turn to page 16)

of \$103,000 to meet its needs for building as soon as materials could be obtained. Up to December of last year the congregation had but \$15,000 on hand. From the Church Extension Committee came a promise of \$25,000 on condition that the church would raise \$63,000. Under this happy stimulus the people raised about \$70,000 in one year.

The third section of the World Emergency Forward Fund contains the greatest advance challenge of all. Compassion for human suffering may well call us to serve in the present emergency. Compassion, however, is not temporary, it is the very breath of the Christian life. While it serves among the ruins today it has vision for the new life of tomorrow. As Northern Baptists we are called to carry through the compassionate purposes of our Lord by planning, praying and providing for the needs of humanity.

Christians are not alone in their concern for tomorrow. The forces of secularism are busy today with plans and programs for the postwar world. Millions of dollars are being invested that selfishness may have a larger claim upon the new day. Because we believe in the supremacy and power of Christ, we pray that our lives and our churches may be the channels through which spiritual forces may be released for tomorrow's world.

The number of buildings being destroyed in our mission fields constantly increases. The cost of the rebuilding program will be stupendous. The American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society have estimated postwar needs of their societies alone at more than \$5,000,000. In the face of these needs how small, yet how vital and essential, is the sum of \$600,000 asked this year of Northern Baptists to help meet the needs of the postwar period.

Let us not think of reconstruction, however, only in terms of buildings.



MIGRANT FAMILIES ARE A CHALLENGE TO OUR MINISTRY



REBUILDING MISSIONS IS A TASK FOR TOMORROW



A SIGN ON THIS BUSY HIGHWAY POINTS TO THE CHURCH

PROSPECT HILL SHOWS HOW



PERSONAL VISITATION IS THE SECRET OF THE BUILDING CAMPAIGN'S SUCCESS



WHAT IS NOW THE COALBIN WILL BE THE STAGE OF THE FELLOWSHIP HALL

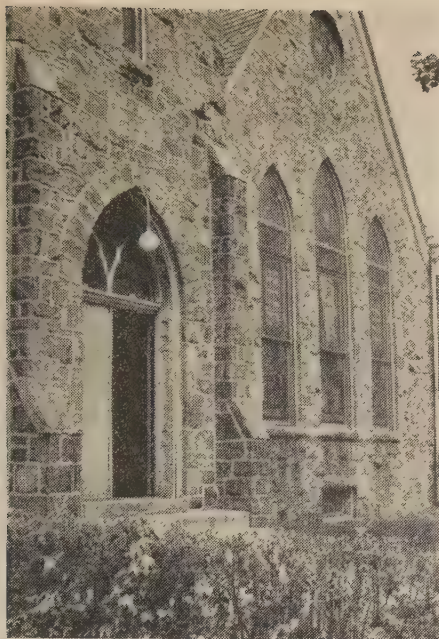
OF COURSE, everyone at Prospect Hill Baptist Church has always believed that challenge in Ecclesiastes: "Cast thy bread upon the waters: for thou shalt find it after many days." At least, they believed it the way they believed the sun was 92,900,000 miles from the earth. But when you got down to cases and began asking how many was "many," and what were the waters paying the best interest, why, it was all pretty indefinite. Today the members at Prospect Hill look at the verse and say, "We know now what it's really about. It has just happened to us." They even have the answer to that many days question—just 367.

It all dates back to March 14, 1943. That was the day when Prospect Hill joined twenty other Baptist churches in the Philadelphia, Pa., area for the religious census of the Enlargement Program. James E. Fidler of West Virginia was the visiting leader who worked with Pastor Homer L. Trickett, helping the church over the difficult spots of a community survey, the census, follow-up planning, and plant analysis. After the campaign was over, the leader made several recommendations for changes in the arrangement of classrooms and departments. But even Mr. Fidler had no idea that when Prospect Hill set its mind to enlarging, it really *enlarged*!

One of the first things done was the organization of a Nursery Department;

attendance began going up and up, until it was hovering around sixteen. Attendance in all departments mounted; there was a total increase in the Sunday school of one-third. Coupled with the fact that Prospect Hill's classrooms never had looked particularly deserted, the increase took on alarming proportions. Two hundred was just about the top limit that could be accommodated; there simply were not chairs for more. Of a Sunday morning around bell-ringing time, you'd see Superintendent Arthur Megraw get a worried look on his face. A few minutes later, when boys and girls had begun streaming in, the superintendent was mopping his brow anxiously. And just before opening time, his breath was coming in short gasps. "I don't know what we'll do if more come!" you could hear him muttering desperately. "I just don't know!" Not until a young man hustled up with a whispered message, "Only 197 here today," would the superintendent heave the sigh of a man reprieved for another week. But then the next Sunday would always come, and always begin the same way: a moistened finger held up to test the air, a secret, apologetical wish for a thunderstorm or some other meteorological discourager.

Maybe it even went to the point where Superintendent Megraw took it up with the preacher. "Look," he perhaps said hoarsely, his eyes darting wildly about



THE OLD CHURCH BUILDING



THE ARCHITECT'S DRAWING OF THE NEW CHURCH

REMEMBER THE ENLARGEMENT PROGRAM? HERE IS SOMETHING BIG THAT HAS COME OUT OF IT

By KENNETH L. WILSON

like those of a cornered man, "my nerves—I can't stand it any longer! Everywhere I look, people, people—and no seats!"

"There, there," Pastor Trickett said soothingly, "I know how you feel."

"He says he knows how I feel!" the superintendent cried wildly. "You can't know how I feel! People—people—and no place to put them!"

"We'll take it up at a congregational meeting," Mr. Trickett promised. "People, people and no—hey! I'm doing it, myself!"

It was too late to bring the matter before the regular annual meeting, but a special meeting was called. The Enlargement Committee was authorized to do two things: (1) decide upon an enlargement and improvement project for the church; (2) report back with its recommendation. Mr. Trickett immediately conferred with the architect of the Home Mission Board to become acquainted with trends in modern church architecture. Dr. McNutt of Crozer Seminary—only a few miles down the main line—suggested a Philadelphia architect, a man who had done an outstanding job in New Jersey. The architect looked over the property, made queer little pencil marks in a notebook, and came back later with plans for a

remodeled church building, plus an addition that would provide extra space for Sunday school rooms. The members of the Enlargement Committee looked at each other with tongues in their cheeks at a program of such sizable ambitions, but they adopted the plans.

Then came another congregational meeting, after a covered-dish supper—one of the largest meetings the church had ever had. They were proving once more that a building program will unite church members as scarcely anything else will. Dr. McNutt showed a series of slides illustrating what was going on in church architecture in general. You could hear the gasps of surprise and excitement when an "after" picture was snapped on the screen immediately following a "before" picture.

It was the architect's turn next, and he presented slides showing how Prospect Hill would look "after." There was just no resisting the church pride that welled up in the spectators. "Look at the marvelous room for intermediates," one of the junior high teachers murmured. "What a beautiful main auditorium," one of the choir members exclaimed, inured to gazing week after week at the slanting pews set in the cater-cornered style of the old Akron plan. "A room of our own," one of the

men's class leaders sighed wistfully. And even the custodian was entranced by the new boiler room with ceiling high enough to permit him to walk in with his back straight and his head up proudly, the way a man was built to walk. In the whole crowd, there were only three dissenting votes.

The Enlargement Committee was thoroughly happy about the enthusiasm and success—but they knew the real test was still ahead. They knew they—and all the members—would have to slog it out against all the dying interest, doubts, and cold water that could be mounted against them. They knew some people would speak of sentiment—that somebody's grandmother or grandfather had worshiped in the church just as it was now, and if it was good enough for the old folks it was good enough for them. They knew that some others would prefer to keep the church a nice little cozy affair with the insiders in and the outsiders out.

But they knew, too, that this was the only Baptist church in a population area of 10,000 persons. They knew that Prospect Park alone had a population of 5,000, with only 2,000 of that number enrolled in any of the churches. They knew the population was growing all the time, and that these were not tran-

sients coming in to work in the huge war plants of neighboring suburbs; these newcomers were buying homes, establishing themselves in the community. They knew the need, they saw the difficulties, and they went on to the next step with a prayer of faith on their lips.

That next step was the ticklish one—raising \$40,000. It was the middle of 1943, now. Income-tax payments were due for many people. In every edition of the paper you could find something about the “rising costs of living.” But it would take \$40,000 to do the job, come the end of the war. The committee decided to call in a professional building campaign adviser to direct activities the following March.

Letters had gone out in the meantime; members had been talking about the new church; public interest had been created. The campaign adviser favored reducing the immediate goal to \$20,000. Later on, they could put on another drive for the rest of the money. If the first drive were successful, the people could feel, “We did it once; we can do it again.” If the first campaign were not successful, then certainly one for twice the amount would be a total failure.

The adviser met with the sixty workers who were to solicit pledges. He had to sell them so completely that they would have no difficulty in selling their prospects. He did—to the extent that every worker made his own substantial pledge toward the effort. At the March 12 Sunday morning worship, there was a special dedicatory service for the workers. Just before the close of the program, they came forward, and then stayed after the rest of the congregation had left. The real H-Hour was just about at hand. What had been done in the previous months now hung in the balance. The workers had been divided into thirty teams of two each. A master list of all possible prospective givers had been prepared, the names being typed on separate cards with no more than fifteen cards assigned to any one team. The prospects were divided into four classes: (1) adults; (2) wage-earning young people; (3) parents of Sunday school children; (4) friends of the church. Then the teams went out, with the understanding they were to report after the Wednesday evening prayer meeting.

There must have been a good deal less oxygen than usual consumed in Prospect Hill during those three days—so many people were holding their breath, wondering what the outcome would be. Perhaps the Wednesday evening meeting would decide the whole future of the church; it would have to be a strong congregation to take the beating that failure would mean and go blithely on its way the next Sunday.



HOMER L. TRICKETT, PASTOR

When the reports were given that Wednesday night, the prayer meeting became a prayer meeting indeed! It was a cheer meeting! A praise meeting! The “Doxology” was never sung with greater fervor. Prospect Hill knew now what that Ecclesiastes verse meant. Those workers reported over \$21,000 in pledges! And they emptied their pockets of \$1,533 they had collected—in cash—on their rounds! By the next Sunday the pledges had climbed to \$22,500. During the first month, an additional \$1,397 was received—in cash. They had figured that something like \$700 would have to be paid in each month if the goal were to be reached in the thirty months of the pledge period. During that first month, they had received a total of \$2,952!

Yes, they have postwar plans, these Prospect Hill people. But they know the war isn’t over as yet, and may not be for some time. Right now they are making temporary changes—till they can finish digging out the basement, knock out a few walls, and build on that fine addition. Departments are being shifted around. The plaster has been patched and painted. Other for-the-time-being improvements are on the way. They haven’t stopped working at Prospect Hill. They’re only getting a good start! There’s that second \$20,000, remember? It must soon be tackled.

But somehow, the sum doesn’t look appalling now—not when you remember that almost a year to the day after you honored the Lord by going out into the community to take an invitation from him, the expenditure of time and hard work came back with interest. And when you think of it, \$20,000—or \$40,000—is just about tops as dividends go, for a few weeks’ work back in 1943. •

The Return of Servicemen

(Concluded from page 6)

community agencies dealing with the programs of adjustment to peacetime living.

5. We must be prepared to face with these men and their families the severe personal adjustments they will meet on their return to civil life. Some of them will return handicapped from the experiences of war. They will need help in finding employment. The church will need to give counsel in the many problems of marriage, the establishment of happy homes, and the possible domestic tragedies resulting from war marriages.

6. Many men will need assistance in the completion of their education, and many will be faced with the necessity of completely changing their vocational aspirations because of physical disabilities.

7. Above all other needs, the church must serve to inspire these young people with the courage to meet the enemies of peace as heroically as they have faced the guns at the military front. On the social, moral and spiritual front, we face a battle for peace in the years ahead no less grim than our boys are winning on the battlefields of the world today. Our program must produce the spiritual dynamic to win over the forces of greed and hate in all the human relations of the postwar world.

Our Church Makes Preparation

(Concluded from page 7)

From the answers to the questionnaires our objectives are clear. We hope to maintain an employment committee to help if necessary to find jobs for these young people; we will enlarge our church boards and committees to give them a place of leadership; we will build a church camp for their own and other church activities; our musical and dramatic program will be enlarged; our church will support a chapter of the American Legion or such other service organization as the World War II veterans adopt.

Our Postwar Planning Committee is made up of nine men, women and young people who represent the various organizations of the church. They already have set to work on the projects suggested by our servicemen and women, so that our church will be ready for their return.

In addition, the committee plans to announce a service of prayer and thanksgiving for Armistice Day so that there may be something of prayer and humility in addition to jubilation.

The Sunday School Goes to Church

Suggested Program

WORSHIP

HYMN: "O Church of God"

SCRIPTURE: Acts 11:19-26; 13:44-49

TALK (5 minutes): "What the Church Means to Me"

PRAYER: Give thanks for the steadfastness of the early Christians, and those who maintained the Christian witness down the centuries. Pray for your own church, its leaders, its members, its organizations, its spirituality, its moral influence, its evangelistic outreach. Close with a personal dedication to the church's task today.

HYMN: "I Love Thy Kingdom, Lord"

CHURCH AND SCHOOL

When the first Sunday schools were organized in America more than a century ago, they did not always receive the blessing of the church. Ministers generally viewed them with suspicion and even denounced them.

While we have observed an improvement over the early days of suspicion and antagonism, the relationship of the church and the Sunday school has been far from perfect. Two parallel organizations developed with little official connection. An elective system came into being which made competition inevitable. Many people attended both the church service and Sunday school, but some elected Sunday school and stayed away from church, while others preferred church worship and avoided the Sunday school session. Frequently, the Sunday school has developed a complete loyalty to its own program and failed to create a similar loyalty to the church. While it is true that the Sunday school has been the chief recruiting agency of the church, it is similarly true that a majority of the children enrolled in the Sunday school never become active church members. Here is a challenge: to produce a wholehearted loyalty to the church and a participation in its regular worship services.

MAKING CHURCH ATTRACTIVE

Consider the question, "Are there ways by which the regular church service can be made more appealing to children?" From this discussion may come sugges-

By KENNETH L. COBER

tions to be passed on to the pastor or the board of Christian education.

Does the church provide an expanded session for children? By means of the expanded session, many churches are developing loyalty to the church service and simultaneously increasing the number of hours of Christian education. According to this plan (sometimes called the three-session plan), pupils of the primary and junior departments attend the regular church service every Sunday, sitting with their parents or their department teachers. Immediately preceding the sermon, they leave the sanctuary in a children's recessional and meet in their respective department rooms.

Discuss the values of the expanded session: more time for the educational program, attendance at the worship service of the church, development of church loyalty, provision for children while parents attend church, increase in church attendance. The principal problem occasioned by the expanded session is the provision of suitable leadership during the extra period. Some teachers object to missing the sermon, but the third session can be conducted on a departmental basis, thus requiring a smaller number of teachers at any one time.

Does the church service contain elements which appeal to children? Many pastors include a children's sermon or story. (Pastors: beware of stories which detract from the worship experience, and "object lessons" which attract more interest in mechanical manipulations than in the purposes they supposedly illustrate.) A junior choir provides valuable training for its members and helps children to feel that the church service is planned for them. Some churches include a "children's hymn" in the order of worship each Sunday—not a childish hymn, but a hymn which is easily understood by children.

Is there an effort to acquaint children with worship materials used in the church service? Pupils in the primary and junior departments should be taught the doxology, the gloria and other liturgical materials used in the church service. They should learn to sing and appreciate the great hymns of the church.

Workers' Conference

It would be valuable if the responsive Scripture selection could be read and studied each week in advance.

THE TEACHER'S RESPONSIBILITY

Parents, pastors and teachers all share the responsibility of developing loyalty to the church. While all too frequently parents ignore this responsibility, teachers must never overlook theirs. What are the things which teachers should do? Using a blackboard, list suggestions.

Personal example. It is obvious that no teacher will develop loyalty to the church who personally demonstrates a haphazard loyalty to church services.

Continuous emphasis. Most courses of study contain lessons concerning the church, but this is not enough. Sunday after Sunday, teachers should emphasize the importance of attending church.

Attendance goals. Have your class decide upon a goal which they will try to achieve each Sunday. In no case should it be less than 75 per cent of the class' average attendance. Place a chart in the classroom and mark weekly.

Personal invitation. Invite members of your class to attend church with you. Have an understanding that they are always welcome to share your pew.

RECORD YOUR GROWTH

The Achievement Plan calls for an analysis to discover the percentage of church school pupils attending church. Whether or not you are following the Achievement Plan, this is a good thing to do. For a specified month, ask the teacher of every class to report each Sunday the number of class members attending the church service. Compute the percentage of the entire school, based upon the church school attendance. How does it compare with last year's figure? Has your school made real progress? If you have not secured this information in previous years, begin now with the expectation of charting the trend over a period of years. If the number of church school pupils attending church averages less than 75 per cent of the church school attendance (not counting pupils below the primary department), then here is a matter which merits special attention and emphasis.

They Remain

to Worship

By FRANK E. JOHNSTON



THE BAPTIST CHURCH AT NORWOOD, OHIO, CHARTERS A BUS TO BRING MEMBERS TO SUNDAY SCHOOL AND CHURCH

FROM ONE SOURCE comes the emphatic remark, "It is utterly ridiculous to expect 75 per cent of those who go to Sunday school to attend the morning worship service of the church." What are the facts?

This article and the ones to follow, will seek to give the facts as they have come to light through the first year of the Achievement Plan. Each month one of the goals will be discussed in terms of the means and methods by which it was done in schools of varying sizes and with differing situations. This first one has to do with goal number ten, *A Church-going school.*

Of the Sunday church schools which submitted information returns for their first year under the Achievement Plan, 65 per cent reached the goal on church attendance. That is to say, well over one-half of the schools that worked at the Achievement Plan during the past year did not find it "utterly ridiculous" to expect to have 75 per cent of their Sunday school attendance in the morning worship service. As a matter of fact, it is actually less than 75 per cent which is required, for the children below the junior department are not to be taken into account in arriving at this figure. With this basic fact as our point of departure we may well look farther to see if the size or location of the school matters.

Indeed They Matter Not

The size of the school did not seem to make any difference. You might think at first that the small school would naturally find it easier. Perhaps so, but it is worth noting that the Norwood church in southwest Ohio had an average attendance in its school of 486, and 80 per cent of them were in the worship service. At the other extreme was Lovell, Wyo., with an average attendance of 25 per Sunday, and 77 per cent at the morning worship service. Simla, Colo., where the average attendance reached

50, had 85 per cent in church; Eagle Grove, Iowa, where a system of rewards was used to stimulate church attendance, had 78 per cent as their record, while their average attendance was an even 100. At Alliance, Ohio, with an average attendance of 175, and with the help of a unified service, the high mark of 95 per cent was reached. Phoenixville, Pa., with 241 in the school, passed the 75 per cent mark comfortably.

Nor did the part of the country in which the church is located seem to have
(Continued on page 16)

CHILDREN ARE WELL REPRESENTED IN THE MORNING WORSHIP SERVICE AT THE COLORADO AVENUE BAPTIST CHURCH, DAYTON, OHIO



Worship Suggestions for October

Superintendent's Page

By ROBERT H. EADS

OCTOBER 1

THEME: *Jesus the Light of the World*

PRELUDE: "Bringing in the Sheaves"

CALL TO WORSHIP: Psalm 145: 17-19

INVOCATION: O Light of the World,

Our Father, make us to see clearly thy light shining in the darkness; and may we have the courage of Jesus to follow and share that light which the darkness can never put out. *Amen.*

HYMN: "Let the Lower Lights Be Burning"

ANNOUNCEMENTS

SCRIPTURE: Isaiah 43: 1-7

MEDITATION: In picture, story, hymn, and drama Christians have been proclaiming through the centuries that Jesus is the Light of the World. But one does not fully realize how true that fact is until he has been actually plunged into darkness personally and has seen that light dispel the gloom.

The younger Christian churches of the Orient are finding in the gospel a powerful guiding light that shines in the midst of darkness. The so-called "dark continent" of Africa has found the light shining in the lives of devoted Christians like Albert Schweitzer, who heals the body and enlightens the mind. Wherever selfish exploiters have brought darkness there are unselfish Christians faithfully giving light.

HYMN: "Light of the World, We Hail Thee"

PRAYER: Use our talents, time and energy, O God, in bringing light into dark places. *Amen.*

OCTOBER 8

THEME: *How Jesus Solved Life Problems*

PRELUDE: "Jesus, Keep Me Near the Cross"

CALL TO WORSHIP: Matthew 11: 28-29

INVOCATION: O God of the heavy laden, we bring our problems to thee. Give us insight we pray. Give us understanding. *Amen.*

HYMN: "Fight the Good Fight"

ANNOUNCEMENTS

SCRIPTURE: Hebrews 2: 10-18

MEDITATION: In facing our problems let us remember that when we merely yield to our impulses we go down in defeat. But when we properly face our difficulties, no matter what they may be, we grow because of the experience.

Jesus solved life problems by employing principles, not impulses. In the wilderness his impulse would have led

him to satisfy physical hunger. But the principle that guided him was "God's will first." Impulse might well have led him to be an earthly king, but his principle was "God's kingdom first." Impulse dictated escape from the cross. His principle said, "Thy will be done."

How did Jesus solve life problems? Principles, not impulses. Action, not words.

HYMN: "God Send Us Men Whose Aim 'Twill Be"

PRAYER: Make us patient men and women in action, our Father. Help us to act in accord with thine eternal principles. *Amen.*

OCTOBER 15

THEME: *The Christian View of Man*

PRELUDE: "Dear Lord and Father of Mankind"

CALL TO WORSHIP: 1 Peter 5: 6-7

INVOCATION: Our Father, thy care for us humbles our hearts. We would be more worthy in thy sight. *Amen.*

HYMN: "Walk in the Light! So Shalt Thou Know"

ANNOUNCEMENTS

SCRIPTURE: Psalm 8

MEDITATION: The Christian view of man has been expressed as the "utmost worth of the downmost individual." If we really believe, as Jesus did, in the infinite worth of every person, we had better be about the business of proving it. The Christian view of man is idealistic. It is more, it is realistic. The mass destruction and "hard-fisted attitudes" now being employed on a world scale, end only in deepened hatreds, futile fatalism, and desperate destruction. We must be about our Father's business of demonstrating the Christian view of man.

HYMN: "When Wilt Thou Save the People?"

PRAYER: Our Father, give us as much confidence in ourselves and in one another as thou hast shown in us. *Amen.*

OCTOBER 22

THEME: *Who Are the Truly Educated?*

PRELUDE: "Come Unto Me, Ye Weary"

CALL TO WORSHIP: Psalm 91: 1-2

INVOCATION: Our Father, in our best moments we trust in thee. May we be more faithful in thy service. *Amen.*

HYMN: "In Homes Where Pride and Splendor"

ANNOUNCEMENTS

SCRIPTURE: Proverbs 3: 13-26

MEDITATION: Knowledge and technical skills are important. In our complex

society they seem indispensable. But such knowledge is not enough. In fact, our basic needs today are spiritual, not technological. With much less equipment at their disposal, many of our pioneer forefathers imparted more true education than we are giving to our children. We do not mean to glamorize the past and belittle the present, but this is true: parents gave of themselves in their homes. They shared with their children their faith in God.

We are told that our country is 50 per cent pagan. The home is basically responsible for the Christian education of children so sorely needed in the world today.

HYMN: "Holy Spirit, Faithful Guide"

PRAYER: Kindle our hearts, O Lord, with a righteous zeal to win all men to thee. *Amen.*

OCTOBER 29

THEME: *The Christian Motive for Living*

PRELUDE: "A Mighty Fortress Is Our God"

CALL TO WORSHIP: Luke 4: 18

INVOCATION: We invoke thy blessing upon us today, O God, as we meet to learn more of thy way of life eternal. *Amen.*

HYMN: "O Thou Great Friend to All the Sons of Men"

ANNOUNCEMENTS

SCRIPTURE: Deuteronomy 8: 1-10

MEDITATION: When Jesus returned to Nazareth one week end, he was invited to read the Scripture in the synagogue. It is significant that he read from that portion now found in Isaiah 61, which speaks of "the gospel to the poor; . . . deliverance to the captives, . . . recovering of the sight for the blind, . . . liberty [for] them that are bruised" (Luke 4: 18). He then announced this as his personal program: "This day is this scripture fulfilled in your ears."

Jesus' motive for living was to seek and to save the lost, to minister to all of their needs, and to win them by the methods of love to the truth of God.

The Christian motive for living must be the same. Share with the poor, feed the hungry, aid the captive, heal the sick, lift up the downtrodden, lead them to God.

HYMN: "Where Cross the Crowded Ways of Life"

PRAYER: Fulfill again the Scriptures in our lives, we pray, O Lord. *Amen.*

They Remain to Worship

(Concluded from page 14)

any effect. Those who reached the goal are to be found in the New England states and on the West Coast, as well as in the great stretches of land in between these two extremes.

There Are Many Ways

You see, it is not an "utterly ridiculous" thing to expect that those who come to study shall remain to worship. Or, if the worship comes first, that they should remain to study. This condition does not, however, just happen. It is the result of careful planning and execution which assure an integrated program and a natural interest carrying over from one experience to the other. The unified service has proved to be the answer for some churches. Other have followed more traditional lines and have achieved equal success. It is only fair to say, however, that a study of the reports definitely suggests that the unified service is more conducive to the achievement of a church-going school than is the older plan of altogether separate sessions.

The Junior Church idea has proved helpful in a number of cases. Frequent participation on the part of the young people has stimulated their attendance. Children's story sermons have proved interesting and helpful. Up in Dover, N. H., there is a "Kinderkirk" in charge of the World Wide Guild. A pastor writes from Portland, Ore., that he consciously tries to keep the entire service within the range of a child's interest and understanding. In most places the children under twelve years of age retire before the sermon, but not always. Again it becomes evident that there is no one answer to the question, "How do they do it?" The important thing is *the doing*.

Looking Ahead

Do not be satisfied to read about the success of other schools. Attack your own problem now. Call on your own church school workers to help. Make your Workers' Conference a vital, living experience this month with the help of the accompanying "Program Suggestions," written by Kenneth L. Cober.

ACHIEVEMENT GOAL

75% Church School Attendance

Class _____

Department _____

Date _____

Number in Class _____

Number Attending _____

Church Worship _____

PARK AVENUE BAPTIST CHURCH
Mansfield, Ohio

Now Carry Through

(Concluded from page 9)

Jesus is still "the pioneer of life." If we are to follow Him, we should not, we cannot, bring life back to prewar days. There was much in those days that should not be brought back.

At the Northern Baptist Convention in Atlantic City, a ten-million-dollar goal toward a forward program was adopted. Contributions to the World Emergency Forward Fund this year will apply toward that goal. It is a *Forward Fund*. It is a call to *Advance*. It is a venture of faith in the redeeming love of Christ.

When the war came to Rangoon, Paul Geren, one of our missionaries in Burma, was forced to give up his work in Judson College. He joined an ambulance unit, and helped with the wounded and the suffering during the bombing of the city. In his *Burma Diary* he wrote on April 2, 1942, "I keep saying: 'I want to see

this thing through. I want to see whether we will make the same mistakes at the peace. I want these Chinese to see their homes and families again. I want to hear the breathing of my sweetheart, to know her presence as something more than the blessed vision that hovers over these roads and battlefields. I want to bend my head over my mother's shoulder for a long, silent time. I want to stand over my brother's new grave on the clay hill at home and pray.' I have the feeling that things have been taken up which cannot yet be put down. . . . All the wrong I see is yearning to be righted, all the unloveliness to be made lovely, all the disordered to be set in order. Whoever sees this begins to plead the cause of right, loveliness, and order."¹

Northern Baptists will carry "through" in the name of Christ.

¹ *Burma Diary*, by Paul Geren. Harper & Brothers, publishers. Used by permission.

DO YOU KNOW THAT...



CAPTAIN ADJUTANT GEORGE CONSTANS IS CALLED "THE WALKING PARSON" BY HIS INFANTRY BUDDIES. ON LONG MARCHES IN NORTH AFRICA AND ITALY HE WOULD READ FROM HIS NEW TESTAMENT AS HE

MARCHED ALONG. THIS TESTAMENT WAS GIVEN TO HIM ON GRADUATION FROM PILLSBURY ACADEMY, A BAPTIST PREPARATORY SCHOOL AT OWATONNA, MINN. WOUNDED THREE TIMES IN THE PAST YEAR, CAPTAIN CONSTANS HAS FOUND HIS PILLSBURY TESTAMENT AS HELPFUL IN THE HOSPITAL AS ON THE MARCH.

STUDENTS OF BERKELEY BAPTIST DIVINITY SCHOOL WERE THE FIRST CHRISTIAN WORKERS TO START SUNDAY SCHOOLS AND

CHURCH SERVICES IN RICHMOND SHIPYARD

AREA WHOSE POPULATION WAS SUDDENLY SWELLED

BY 100,000 WAR WORKERS.

THESE STUDENTS SPEAK OF

THIS AREA AS "AMERICA'S

NEWEST RELIGIOUS

FRONTIER."



Children's Leader

HELPING The Problem Child

Do you have a problem child? Like a good physician we need in such a case to diagnose the difficulty, to understand and, if possible, to remove the cause and to apply the remedy. The suggestions in this article should help every teacher of religion to deal with individual problems in the spirit of the Great Teacher.

By VERA CLAYPOOL PIERCE



JACKIE is our church school problem child. Who is yours? Bill? Or Mary? Or Kenneth and Mary and John and Allen? Few church schools have no problem child.

A problem child has been described as a child with a problem or with problems. Usually he himself does not realize what his problem is. Obviously he has found no solution to it. The teacher must discover the problem, then, and help the child to solve it. She must remember that the child's behavior is not of itself the problem. His disturbing behavior is only a symptom, as a toothache is a symptom of trouble within the tooth.

How then can we church school teachers help our problem children? How can we gain something of the wisdom that Jesus showed when he pointed the way to a solution of the problems of such individuals as the rich young man, the lawyer Nicodemus, the Samaritan woman, and many others?

How Can We Recognize Them?

A study was made to find how public school teachers identify a problem child. The study showed that they—like church school teachers and parents—usually think of such a child as one who is disorderly, inattentive, disinterested, impertinent, rude, disobedient, and the like.

These children stand out in our mind because they are problems to us. Johnny pushes, hits, or in some way hurts the child next to him. The teacher reprimands him, and he "talks back." He is rude and impudent. The teacher fears

that this will hurt her leadership and will have a harmful influence upon the class. The child's problem is keenly felt because of its immediate effect upon the present situation for the teacher and the class.

Another type of problem child often is overlooked. This child may be shy, oversensitive, fearful, perhaps suspicious. Mary sits quietly, does whatever she is told, and does not bother other children. She causes no immediate trouble for the class or for the teacher. We may not realize that her lack of initiative is a symptom of a problem. Yet this kind of child may have the most serious trouble in making a happy adjustment to life.

What Causes Behavior Problems?

Misbehavior, as we call it, results when we fail to satisfy certain desires or emotions. (The psychologist often speaks of these as inner drives, or inner urges.) God has made all of us in such a way that we have these desires or emotions, and it is perfectly natural for us to try to gratify them. However, we are part of a society where there are other God-created individuals with similar or opposing desires. Our problem is to find our satisfaction without coming into conflict with the desires of those around us. When our desires or urges lead us to some action and the result is pleasurable or satisfying, we are attracted to that form of action and will tend to repeat it. Sometimes, however, failure or unpleasantness results from the action. A mature person either recognizes that

he cannot gain satisfaction in this way, or finds some better way to attain his wish. However, we may react in one or two other ways, each of which is the basis for problem conduct.

(1) We may make an aggressive attack upon the circumstances that keep us from attaining our desire. Johnny did this when he tried to gain attention by creating a disturbance. However, an aggressive attack does not necessarily result in problem behavior. Let us think of several people whose behavior differed.

Carl was a young high school boy, a leader among the church young people. He and his group wanted to get together for social times but there were no desirable places of recreation in his city. Carl led the others in an attack on their problem. As a result of their activities, they secured a recreational center for themselves and the other young people of the city and a more wholesome atmosphere for everyone. Carl made a constructive attack on the circumstances that were frustrating his natural desire.

Ten-year-old Bill came from a poor home. He saw other children who had good clothes and toys, and who could go to places of recreation. Bill's parents could not afford to give him these things. He began to steal. First he took small things that attracted him in the ten-cent store. Then he began to steal money so that he could go to the show and could buy toys that he could not steal. He joined a gang of older boys who had him work with them on bigger ventures of this type. The whole group of boys

were caught in misdemeanors of various kinds. They were given a period of probation but their truancy and stealing continued. As a result, several of them, including Bill, were sent to the state school for boys. And so we have Bill beginning with juvenile delinquency and ending with crime. His attack upon frustrating circumstances was of a destructive nature.

Mary wanted to go to the movies. Mother said that she must stay home. Mary went into a temper tantrum, cried, or sulked. Mother remained firm. This for Mary was a futile method of trying to solve her problem. (If Mother had given in, it would have been a satisfactory method for Mary but a very undesirable method of training on the part of the mother.)

Donald was the product of a broken home where he had witnessed many bitter quarrels. His mother was badly crippled from infantile paralysis, and for several years was lax in her discipline of Donald. Then she married again. Now Donald has a stepfather who is very strict with him. Donald resents the correction and rebels against all authority. He is disobedient at home, school, and Sunday school. He has become very aggressive, and attacks other children even when they have done nothing to him. When he cannot get the better of the situation, he swears and calls people names. His attack on the unsatisfactory or frustrating circumstances is both destructive and futile.

(2) We may try to withdraw from the circumstances that seem to frustrate or baffle our search for happiness and satisfaction. Such a way of acting often seems to bring escape from difficult or baffling situations. However, the more an individual withdraws, within himself, the more fearful and timid he becomes. He tends to satisfy his hunger for social contacts through the secondhand method of books or daydreams, and he becomes more and more shut in, and more and more unhappy, oversensitive, and badly adjusted to life.

Virginia is an example of this way of acting. She comes from a home where there is considerable strain in the relations of her parents to each other. An insane grandmother and a "peculiar" uncle are part of the household. Virginia is timid and shy; when people speak to her she looks at them with frightened eyes. At school she prefers to sit in her seat and read rather than to go out to play with other children. In short, she tends to withdraw more and more from life experiences. She is a beautiful, attractive girl; she causes no disturbance at school or Sunday

school. Nevertheless, she is a behavior problem and requires real understanding and sympathetic direction if she is to live a happy, useful life. Much is being done at present to make her social contacts pleasurable and to give her successes and approval and a sense of security in her school and Sunday school experiences. Already an improvement in her attitude toward life is shown by her happier and more self-confident expression and by her greater willingness to try new ventures. An effort is being made to improve her home conditions.

Our Attitude Is Important

The attitude of the parent, the teacher, and other friends may further complicate the situation for a child with a problem. We may make a solution to his problem more difficult, and may make his unsatisfactory behavior more habitual, if we respond to aggressive conduct with anger or retaliation, or if we indulge or encourage the conduct of a child who is withdrawing from life.

On the other hand, if we behave wisely, we may help the child to solve his problem. Our attitude toward any problem child should be one of understanding and sympathy; it should be like that of the doctor who administers to a physical disorder. We must "treat" the causes that underlie the "disease."



October Chatter

By Nelle Lincoln

The trees are chatting with the wind,
(They do in bright October),
They're talking of their autumn clothes,
The colors gay and sober.

Sometimes they stand up straight and tall;

Sometimes they bend with laughter
To think how strange they all will look
When winter days come after.

This requires sympathetic understanding and love, rather than condemnation and humiliating types of punishment.

What Can We Do?

How can we best handle behavior problems in the church school?

The first requisite is love. We read that when the rich young man came to Jesus with a problem, Jesus, "looking upon him, loved him." The young man turned aside from Jesus' teachings, but still Jesus loved him. Love draws out the best in ourselves and in others; it is our best aid in guiding others.

Next, we will not depend upon our own wisdom alone. Every church school teacher needs to pray the prayer of Solomon: "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil."

Let us also follow the admonition: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." We will find it helpful to study Jesus' method of dealing with individuals, because no one has understood people and their problems as he did. Then, let us study our children and their interests and the way that they respond or react to situations; let us try to discover why they act as they do. This means that we must know something of their home life, school life, and outside activities. And always we must take care that we are examples of controlled and desirable behavior.

Last, and most important of all, we must lead the child to Christ. Only when we fully commit our lives to Jesus Christ will our desires and urges find satisfactory expression in the great cause of Christ. Only with Christ's help can we hope to lead lives that are centered in him rather than in ourselves. A mere confession of faith in words will not accomplish this; only a complete commitment of the whole of life. Words will be an important expression of this commitment, but an even more important expression of it will be constant growth in the right direction.

Dealing with the problem child in the church school, then, means understanding the inner springs of conduct even as Jesus did; it also means a full commitment of life to the "high calling of God in Christ Jesus." The teacher and the child wholly committed to Christ can say with Paul: "I (self and the inner urges or drives of self) have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." In this way we can hope to help the problem child in the church school.

Will Your Children Help to Give \$1,500,000?

By FLORENCE STANSBURY

ONE MILLION, five hundred thousand dollars is the basic minimum need of the World Emergency Forward Fund for 1944-1945. In our historic Northern Baptist Convention at Atlantic City in May the representatives of the churches unanimously accepted this challenge and many thought that the total should be increased to two million dollars. So great are emergency needs today!

The Convention approved a total of ten million dollars for emergency needs to be secured over a period of five years. The minimum for this year is the amount indicated. All of this and whatever more that comes in this year will be applied to that ten-million-dollar goal. Do boys and girls want to have a part in this great effort of Northern Baptists? They will if they understand, and some excellent interpretative material has been prepared to help them to see and know just how this money is used by our denomination.

The money given to the World Emergency Forward Fund is spread over a multitude of needs. Starving children in India, Burma and China need to be fed, clothed and housed. Many of our schools, churches, hospitals and clinics must be rebuilt as soon as military operations come to an end. We look forward to a new day in both home and foreign missions. As soon as transportation lines open up and Americans are permitted to re-enter some of the countries now at war it is hoped that we will have ready to send out many new missionary families and single missionaries. In the home fields there is much work to be done. Thousands of people in America have not heard the story of Jesus Christ. Our home mission agencies are planning an extensive outreach program for every community. People are longing for the security that a faith in God insures.

What do these emergency needs cover? Christian ministry to servicemen, world relief, Christian service to defense areas and emergencies on our mission fields.

Who is asked to give to alleviate these needs? Every boy and girl and man and woman in every Baptist church in America! Here is a great opportunity to help the children feel that they are a part of the great outreach program of the church. Today, as never before, we are aware of the great needs of the



World Emergency Forward Fund

"God loveth a cheerful giver"

people of the world. The newspapers and radio news reports are helping children to become world-minded! They receive letters from faraway places that arouse interest in a new people and their problems. We have a real opportunity to guide these new-found interests into an active fellowship with these new friends. We, as Christians, will want to share with these new friends our most precious Friend, Jesus Christ. In doing this we shall do what Jesus would want us to do, care for the suffering, feed the hungry, give homes to the homeless. As we give in the name of Jesus Christ, we are truly his followers.

In our work with children we often hear from leaders the well-worn words "But the children do not understand to what they are giving." This is their excuse for doing nothing to help interpret God's plan of financial responsibility or stewardship to the children of our churches. To interpret these emergency needs in ways that children will understand and appreciate there has been prepared a series of six pictures with stories based on true incidents. In the development of the story we have tried to help boys and girls to see that Christian agencies are helping to bring the story of Jesus Christ to many needy peoples,

and to alleviate suffering and hunger, and that as we bring our gifts for the World Emergency Forward Fund all the children are participating in that great task. The six areas covered are of particular interest to children—refugee relief in India and China, ministry to servicemen at Kodiak, giving a Bible to a paratrooper and our Christian service to defense camps with a trailer chapel. The leader will use whatever resources she may have to help the children to feel their responsibility in this great and important denominational undertaking.

It is suggested that these pictures and stories be used as part of the worship service in the Primary and Junior Departments of the Sunday school. Be sure to order from your state office a picture series and a coin card for each child. Each child should have a picture. A wise leader will separate the picture she intends to use on a particular Sunday from the series. Let a child who reads well read the story aloud. Discuss with the children the implications of the stories, the relationship to this particular group and their Christian responsibility to the need of another people.

The leader also will have the regular World Emergency Forward Fund coin card to show and explain to the children. Each child may be given one as the discussion continues. Plans may be made to earn some of the money to be given. The offerings may be kept in the cards until the leader asks for them. The leader's decision in regard to the presentation of the filled coin cards will depend upon the habits the children have established in bringing money gifts. In some schools the money might be brought every Sunday; in others once a month. Under still other circumstances the money may be brought on the first Sunday in December, which is known throughout the denomination as the Sunday of Sacrifice.

These plans are only suggestions. Leaders, knowing their children and the established practices of their churches, will decide when and how such materials shall be used. The interest of the children in the World Emergency Forward Fund will be in direct proportion to the enthusiasm of the leaders. Yours is a challenging task. May you be richly blessed as you and your group participate!

We Give an Original Play

By ANNABELLE S. WILLETT

THIRD-YEAR primary children are usually self-conscious and do not respond as readily to the suggestion, "Let's act out the Bible story," as do younger boys and girls. And yet, through their ever-widening experiences, they have begun to recognize and appreciate drama in everyday living. Approached in the right way, they are just as eager as the younger children to "be in a play," provided it is within their experience, and if the costuming does not cause them to feel awkward and self-conscious.

Recently, a third-year primary group shared with the entire department a short, original play which developed from a suggestion in Judson Keystone Course III, Part 3. This experience is described below and illustrated on the opposite page.

The thought for the day had been about kindness to the sick, based on the Bible story of the sick man whose friends took him to Jesus to be healed. The teacher, with the Bible open on the table in front of her, had told the story, and the memory verse, "A friend loveth at all times," had been learned by the children. The group was led to think of this Christian principle of love in their own experience. "How may boys and girls of today show the same friendly interest and love as did the lame man's friends in Jesus' time?" asked the teacher. "If we have a sick friend, we could take him some flowers or a book," was one timid response. "We could write a letter or call up over the telephone," said another. "Those are fine ideas, and would help any friend who is ill to feel better, I am sure," replied the teacher. "The sick man's friends came to him and did something very important for him. Could you today help in much the same way? Think about it and perhaps we can write a play about it." Several of the children said "Let's!" and the teacher picked up her pencil and began writing the outline for a play, leaving spaces for the children's suggestions. The name of the play, the plot, the characters, the setting and the dialogue were planned. By the time the period ended, fine progress had been made. Enough of the play had been written that the teacher could promise to have it typed for assigning parts the next Sunday. It was agreed that if the play was successful the class would share it with the whole department at the next

worship service. The principal of the department liked the idea of an original play very much, and the next Sunday plans went ahead for the practicing and sharing of the play.

So thrilled had the teacher been by the children's interest and response that not until she had assigned parts did she realize that she had copied into the play several slang expressions common in the vocabulary of many present-day children. The weeding out of these words in the class, together with assignment of the leading parts to the ones who were most regular and dependable, was the beginning of many lessons which the making of the play taught, aside from the main one, that friends love and help at all times. The last and most important experience came unexpectedly, just before the group left the classroom to give the play on "Sharing Sunday." The children had practiced the play just twice in a small classroom with improvised or imaginary properties, and they were noticeably nervous, especially the boy and girl taking the leading parts. The signal came for the worship assembly and the group rose to file out of the room, but the teacher stopped with her hand upon the doorknob. As the children gathered close, she said, "Shall we bow our heads for a moment and ask the heavenly Father to help us do this play well as our part of his work today?" After the prayer, the teacher sensed an immediate relaxing of each child and the group entered the assembly room with calmness and assurance. They presented the play beautifully, and surely with the blessing of the heavenly Father upon them.

The play, as worked out by the children, follows:

TRUE FRIENDS

(An original, one-act play, presented by Class 10, First Baptist Church Primary Department.)

CHARACTERS: BOB CLARK, who has had an accident; MARY, his sister, and KAY, her friend; TOMMY, JACK, RICHARD, LARRY, schoolmates of BOB.

(The scene is laid in the living room of the Clark home. BOB is in a wheel chair. As the play opens, he is being cared for by his sister, MARY, and her friend KAY, while MOTHER is at the market. MARY is smoothing his pillows and KAY is standing at a table putting the flowers that she has brought BOB into a vase.)

BOB: *(Groaning, with his face drawn and almost in tears)* Dear me, I hurt! Oh! OOOH! Of all times for me to be laid up! And the doctor thinks I can't go back to school this term—at least not for weeks and weeks—and that means all the other kids will get ahead of me, and I'll still be in the third grade when they go on to the fourth.

MARY: *(Smoothing his pillows and looking at him sympathetically)* You shouldn't care about getting a little behind at school. We are all so thankful that you are still here with us that nothing else matters. It was a brave thing to risk your life and take a bad spill off your bike to keep from hitting the Jones's baby when she ran in front of you like that. Here, try some of the lemonade I made for you, and just see what beautiful flowers Kay brought you.

BOB: Thanks for making the lemonade—and the flowers are pretty, of course—But *(handing back the lemonade untasted)* nothing tastes good or looks pretty when this old leg is hurtin' all the way up to my head, and all I can think of is gettin' behind at school.

(Mary shakes her head while she places the glass on the table beside his chair, and Kay who has been holding the flowers for him to see, places the vase on a table across the room.) A knock is heard.

MARY: Come in!

(Several boys enter and rush over to Bob's side, exclaiming in unison:)

BOYS: Hi, ya, Pal! We sure have been missing you. How are you?

RICHARD: We saw your mother down at the market, and she said we might come in for just a minute, and we want to know what we can do to help the time pass faster while you are laid up.

MARY: Bob was just worrying about his schoolwork before you came in, and he is upset because you will all be getting half a grade ahead of him.

BOYS: We couldn't let that happen!

TOMMY: I'll tell you what we can do. We can be responsible for getting your lessons home to you each day. I'll copy the arithmetic problems and bring them to you.

JACK: And I'll bring the spelling words.

RICHARD: And I'll keep you posted on the geography.

KAY: And I'll ask Miss Smith if I may bring your reading book to you, and I know she will be glad to stop in at least once a week and help you for a while. So, if anything, you will get ahead of the class instead of behind.

(By this time Bob's face has brightened and he is smiling happily.)

(Concluded on page 25)

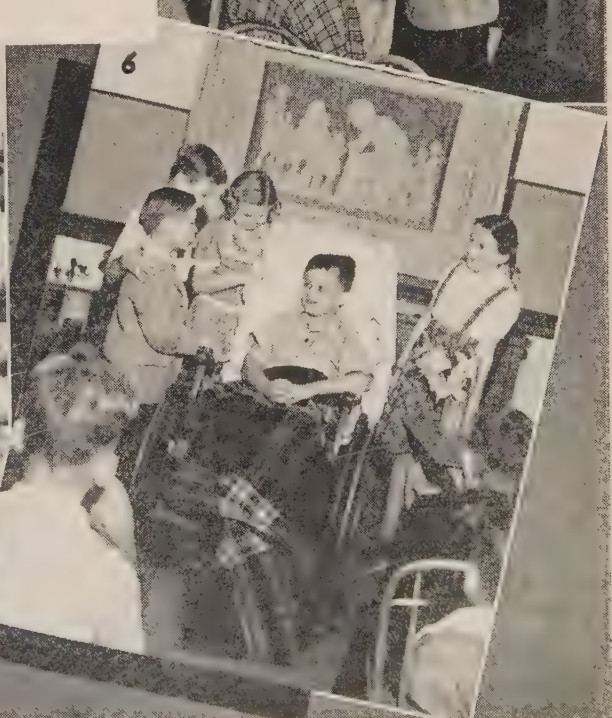
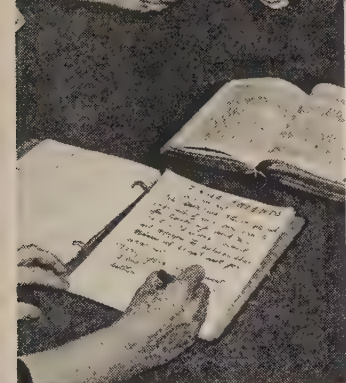
An Original Play

Planned by Annabelle S. Willett
Photographs by Ralph Berry



THIS IS HOW WE DID IT

1. LISTENING TO THE STORY OF THE SICK MAN AND HIS FOUR FRIENDS.
2. PLANNING AN ORIGINAL PLAY.
3. TRYING OUT FOR PARTS.
4. PRAYER BEFORE SHARING THE PLAY.
5. THE PLAY: BOB IS SAD AND DISCOURAGED.
6. THE PLAY: BOB'S FRIENDS HELP HIM TO FORGET HIS TROUBLES.





Alan Dell

Can I Learn to Teach?

By ELIZABETH McE. SHIELDS

SEVERAL YEARS ago a college president was spending a social evening with a small group of friends. In the course of their conversation he made the rather startling statement that if the desire is strong enough a person can learn to do anything he really wants to do. Naturally, there was not complete agreement with this thought, and in a spirit of fun the speaker was asked to prove his statement by learning a new accomplishment to be chosen by his friends. His wife was consulted as to what he knew the least about and he was challenged to learn to play the violin in six weeks' time. Amazing to relate, when the friends gathered together again at the end of six weeks, the "learner" played Rubinstein's "Melody in F" most creditably.

We may not agree with the premise that led to the accomplishment of this learning, but we do know that the will to learn is the most important factor in bringing about the desired experience.

The question, "Can I learn to teach?" has been asked by many inexperienced persons, and also by individuals who have had teaching experience and failed. As we attempt to answer the question, it is highly important that we know what teaching is. A real teacher is not content merely to impart knowledge. She thinks of herself not as one who knows and imparts what she knows but rather as one who stimulates and guides the thinking and conduct of her pupils.

It is only fair to say that the question, "Can I learn to play the violin?"

faced by the college president who was determined to learn, is not in the same class with the question, "Can I learn to teach?" faced by each one whose desire is to help *another* to learn, for the latter involves two processes instead of one.

Many teachers have not discovered the highest function of their calling. They are satisfied with themselves and their own methods. They do not know that the results of their efforts are poor as compared with what they might be achieving. They are content with pupils who are "hearers" and "sayers" rather than "doers." These teachers, unfortunately, have no misgivings, and so do not ask, "Can I learn to teach?"

There is another class of teachers who have progressed far enough in their experience to realize that knowledge and imparting what one knows is not enough, and yet they are not quite willing to pay the price involved in a change of method. A person in this class often says, "Maybe I am old-fashioned," in a tone of pride rather than of apology, for she realizes that a change of method will upset the *status quo* and call for much study and work. She does not want results enough to make the necessary effort.

Fortunately for children there is an increasing number of those who have a real desire to learn to teach, and who are willing to expend thought, prayer, time and energy to master an art that will make them worthy followers of the Great Teacher. Each already has evi-

denced the prerequisite of a good teacher—she desires to learn.

While experience is the best teacher, *guided* experience will help a student teacher to avoid many mistakes. If she can observe a good teacher living with her children in work and play, and integrating all of their activities with worship, it will be most helpful to her. Such an experience will be even more helpful if she has an opportunity to talk with this leader to evaluate the experience, and thus learn the reasons for successes and failures—for, even good teachers often fail to accomplish their purposes.

One of the best opportunities to observe a good teacher at work is afforded by the laboratory school or class which is a part of the leadership education program of many denominations. It may not be possible for such classes to be brought within the reach of all teachers, and there are communities in which it is difficult to find a teacher who is using desired methods. Next best to observing firsthand the methods of a good teacher, is to observe her through the printed page. The denominational lesson helps for both Sunday school and the vacation church school are so full of detailed guidance that a careful reader of these texts can, in imagination, almost find herself in the classroom of a good teacher, and watch her as she lives through religious experiences.

One of the reasons some teachers do not receive more help from the printed plans is put off until it is too late in and thoroughly. They read only those sections that actually are to be used during the class period, omitting the introduction and other sections that would help them know why certain materials and methods are suggested.

Often the lesson text does not bring maximum results because it is not used to the maximum. Study of the session plans is put off until it is too late in the week for the mastery of stories, songs, or Scripture, and the provision of suggested work materials, to say nothing of the thought that should be given to methods of using them.

However, we are addressing ourselves chiefly to you, the earnest inquirer, who asks, "Can I learn to teach?" We are taking it for granted that you are a consecrated Christian, that you love children and want to lead them into right relationships with God and with other people. In addition to the specific study of the lesson text you will want to enrich your background by reading worthwhile books and magazine articles writ-

(Please turn to page 25)

Baptist Leader

Dealing with the MISFIT

By BESS V. NESTER



Monkmeyer

WHEN JOHN CAME to Nursery Class, none of the teachers had met him or knew anything about his home or background. Unlike most of the children who make their first appearance at church, he came in unattended. He avoided the teachers as they greeted him, and without appearing to see anyone at all, he made his way to the door of the Nursery Class room. There he stopped and surveyed the room with seeming indifference. A teacher quietly approached and tried to get acquainted. When asked if he would not like to go in the room and find something to do, John shook his head and backed against the wall without taking his eyes off the other children. Another teacher later tried to interest him in a toy and little Mary came running with a doll which she offered him, but to and the first mother arrived, he pushed them out of his way, standing very erect and aloof. When it was time to go home and the first mother arrived, he pushed his way ahead of the other children and was out of the door and gone before anyone could stop him or learn his name.

The superintendent thought of this little person many times during the week and wished she had found out more about him so that she could call in his home. Again and again he came to her mind—a beautiful child, clean and well-dressed. He had a lovely face, with large blue eyes, good features, dark hair and rosy cheeks. She was quite sure he was not less than three years of age, and something about his expression and attitude made her think he must be all of four. He was a sturdy little figure, but with a certain set to his shoulders, a look in his eyes and a determined expression about his chin and lips that made her wonder. She hoped he would come back again.

The next Sunday she watched the door for the independent little lad and was disappointed when he did not appear. Several Sundays passed before he returned, and then, without appearing to hear her greeting he hurried into the room, stood firmly with outspread legs, surveyed his surroundings and suddenly decided to investigate the block corner. He seemed happy to be alone but soon others began to come in and as the

first ones entered he stopped his block building and sat very still, watching every movement of the others. All morning he continued to remain aloof, refusing to tell his name or to answer any questions. The other children seemed to sense his unfriendliness and left him alone except for a few approaches of some of the more aggressive ones. These were so rebuffed that they did not try again.

After that Sunday he became quite regular in attendance. One of the helpers finally persuaded him to tell his name. She could not quite understand the last name, but the first was "John." It was a relief to be able to call him by name and to have him at least look up in response. A helper followed him out as he left and learned from the woman whom he met in the vestibule that she was a neighbor who was bringing him. She gave his full name and address.

The superintendent called one day the next week, but received no answer to her knock at the door. The next few Sundays it took the entire time of one of the teachers to watch John. He had a disturbing way of paying no attention to anything said to him. At first they thought he did not hear well, but this was disproved by the fact that he heard readily anything which interested him. He "took over" everything in the room as soon as he arrived and all of the other children began to fear and avoid him. He continued, in spite of all the teachers could do, to knock and shove others out of his way, to take away their toys by force and to ignore absolutely anything said to him. They tried isolating him, keeping him in a corner alone, putting him in the room with the babies, and having one teacher keep him in the hall or outdoors away from the other children during the entire morning. When they talked to him he would look through and beyond them and suddenly would ask a question on a different subject as if he had not heard a word that had been said.

The next time the superintendent called at John's home, a maid answered the door. She said that John was "somewhere around" and that his mother was working. The superintendent learned that John's parents left him in the care of the maid each day while they worked. The maid assured her that John was no bother—he was gone most of the time but always came home when he was hungry. The superintendent then stopped at a neighbor's and asked about John and his family. Here she learned that while the parents worked John was allowed to run around the neighborhood at will. The maid paid little attention to him. He played with older children since there were none in the neighborhood his own age and he would walk into any house without knocking. When his parents were at home they gave in to his every whim. Thus he had learned to have his own way without a question at home, and to defend what he thought were his rights among his older companions.

Needless to say, the superintendent went home with a very real concern for John and his future welfare and happiness. She talked his case over with the other teachers and they decided that since he was used to older children it might be better for both John and the children if the beginner teachers would be willing to try him in their department. They felt that he could more easily adjust himself to them and more readily learn to share in their activities.

After a conference the beginner teachers agreed to take over the problem of John, at least long enough to decide whether it was the thing that would be best for him. Then the nursery superintendent went to John's home in the evening when she could talk to his parents. She found that they had been members of the church before they were married, but since, had made no effort to attend more than once or twice. They were grateful to the neighbor who had been interested enough to take the little

(Concluded on page 25)



Three Lions

The Beginner Child In Today's World

By ESTHER FREIVOGEL

FOR MANY Sunday church schools October is the beginning of a new year. Children have been promoted from the Nursery Class to the Beginner Department, new children have been enrolled, and those who were irregular in attendance during the summer again are attending regularly. Interest in the church has been renewed on the part of both the children and their parents. Seldom has the home needed the church more than it does during these tragic days. Seldom has it been more important for teachers to study carefully the relationship of purposes and lesson materials to the needs of the child. In these days of insecurity what could be more important to a beginner than his church, his home, and God's care? The October units deal with these three. The teacher in the Beginner Department must study to discover how these units can best be used to serve the needs of a little child living in today's world.

The Beginner in His Church

Do you have children in your department whose fathers are away from home in the service of their country? Do you have some who are in the community only temporarily while their fathers are stationed at a near-by camp? The church can mean a great deal to these children and their mothers. The sense of security or insecurity of a child in these circumstances rests upon the mother. Many young mothers feel insecure themselves and need the stabilizing influence of the church. The teacher of beginners often has a better opportunity to be a Christian friend to such a mother than the minister, because she is the person with whom the mother has personal contact when she brings her child to church. In peacetime and wartime that teacher means most to a child when she means something to his family also. And the child's attitude toward the church is

very similar to his attitude toward his teacher.

The teacher, then, is one of the most important factors in the development of the child's appreciation for his church. She knows that if the beginner room or corner of a room is to awaken in the child a desire to come back each Sunday, it must have in it something besides chairs or benches. If he is to feel at home, there must be in the room some things that are a vital part of his life, such as dolls, playhouse equipment, blocks, pictures, picture books, nature and construction materials. His home conditions and surroundings may change; he may have to live in a furnished room without his precious possessions and with little space for play. But the church is unchanged; he finds here the things that mean abundant living to four- and five-year-olds.

Appreciation for something often is deepened when we express our feeling in words. In the last session on the unit about the church the children may be given an opportunity to tell what they like about the church. The following little verse may be repeated in a conversational manner as an introduction to an expression of the children's thoughts and feelings.

I like our lovely church, don't you?
I like the way we work and play,
I like the way we sing and pray,
I like the friendly children, too.
Now tell me what you like, won't you?

The Beginner in His Home

A friend, whose father's work caused the family to move frequently, said, "To us home is not associated with a place but with persons. When mother and father and children are together, that is home." For many a child today home means being with those who love and care for him. Sometimes the child's mother has the full responsibility because the father is away at camp. Sometimes grandparents share in this responsibility. "Does your daddy still think about you and love you even though he is far from home?" may be asked. "How do you know? Mothers and children are happy when the postman brings letters from Daddy. Sometimes a daddy is so busy that he has no time to write, but

he is thinking of his children and loving them just the same."

In the first or second session of the unit on homes the following verses may be repeated as pictures that illustrate them are shown the children.

"What makes a happy home?"

I asked a little bird one day.

"A mother bird and babies three,

A cozy nest up in a tree;

These make a happy home," said he,

"These make a happy home."

"What makes a happy home?"

I asked a little squirrel one day.

"A mother and father and babies dear,

And nuts enough for all the year;

These make a happy home," said he,

"These make a happy home."

"What makes a happy home?"

I asked a little boy one day.

"A mother and father so kind and good,

And children who do the things they should;

These make a happy home," said he,

"These make a happy home."¹

Adaptations may be made to suit the experiences of an individual child, for example:

"What makes a happy home?"

I asked our Linda Lee one day.

"A grandma and grandpa so kind and good,

And children who do the things they should;

These make a happy home," said she,

"These make a happy home."

The Beginner Secure in God's Love and Care

Many families will have to be helped to realize that the sufferings resulting from war are due to the sins of man and not to the will of God. Does God still love and care? Yes, his love and care are "'round about us like the air," even during the destructive forces of war.

Here is a short story that may be found of value in connection with the unit on God's care:

Billy's daddy is a sailor. Sometimes he comes home to see Billy. But often he is far away on a big boat.

¹ Used by permission of the Board of Christian Education and Publication of the Evangelical and Reformed Church, Philadelphia.

BEGINNER

One night when Billy's mother was putting him to bed, Billy said, "Mother, I wonder where Daddy is. I wonder what he is seeing and doing."

Mother turned out the light so Billy could see the moon shining in the sky.

"We do not know where Daddy is or exactly what he is doing," she said, "but this we do know. The same moon that shines on us here shines on Daddy wherever he is. God planned it so."

Billy was glad. He fell asleep while thinking about this.

When Billy woke up in the morning, the moon was gone and the sun was shining on him.

"Wake," said the sunshine, "it's time to get up," called Mother.

"I wonder where Daddy is," said Billy. "I wonder what he is seeing and doing."

"We do not know where Daddy is or exactly what he is doing," answered Mother, "but this we do know. The same sun that shines on us here, shines on Daddy. God planned it so."

Billy was glad. He thought about this often during the day as he played out in the warm sunshine. Somehow his daddy did not seem so far away now that Billy knew that the same moon and sun that shine on him shine on his daddy, too.

On the Way

With new graded courses making their appearance from year to year, workers with beginners are beginning to ask, "When does our turn come?" The answer is that a completely new kindergarten course is next in line. Work on it is well under way and it will be ready for use in the fall of 1945.

Paul's Photos



Dealing with the Misfit

(Concluded from page 23)

boy with her to the church and were genuinely appreciative of the interest shown by the church. They both agreed that John might do better with the older group, for though he was only three his development equaled in many ways that of a child of four.

Arrangements were made very quietly and John entered the Beginner Department the next Sunday. To prepare him he was told that he was going into a group where there were some bigger children and if he liked it and was big enough to play as they did and to act as big as they, he might stay. One of the teachers went with him and remained in the back of the room to watch his reactions. She drew a sigh of relief when they were dismissed for not once had John caused a disturbance in the group or made another child cry.

Entering him in the older group did not at once solve everything for he was still unattentive, self-centered and uncooperative, but it gave him a better chance for adjustment. He began at once to show improvement and was more willing to share with the older children where he had domineered over the younger ones. The most improvement was made during Vacation Church School where he had the influence of the church every day. One of the teachers made a special study of John in order to answer his sudden questions and to guide him through his rapid changes of thought and interest. Both nursery and beginner teachers watched his progress with interest and the nursery superintendent was very glad that she had not followed the advice of one of the church leaders to tell John's parents that they could not take him into the class until he was older!

We Give an Original Play

(Concluded from page 20)

BOB: My, you are all surely good to me. I feel better already. Reminds me of the story we had at church school two Sundays ago, you know, about the friends that took the sick man to Jesus to be healed—and the memory verse "A friend loveth at all times." You are good and true friends, just as that man's friends were.

TOMMY: You'd do the same for us and maybe more. Come on fellows, time's up. Bob's mother said we mustn't stay very long. Be seeing you Monday, Bob, with some good old arithmetic problems.

RICHARD: Keep the old chin up, fellow!

JACK: Be sure to mind your nurses. (All say good-by, and MARY and BOB and KAY all say in unison:) GOOD-BY, good-by. You are friends indeed!

Can I Learn to Teach?

(Concluded from page 22)

ten by parents and teachers. The writers do not profess to have solved all of the problems relating to children's ways of thinking and acting, but they have something to contribute because of their experience.

If you can be a member of a study class, by all means join one in your own church or community or denominational center. If this is not possible, try to get at least one other interested student to read and discuss with you a book recommended by the Leadership Education Department of your denomination. A further step will be a correspondence course, for then you will have the help of experienced teachers to evaluate what you read, and to suggest ways in which the knowledge gained may be used in your own situation.

There are so many opportunities for learning to teach that, fired by a burning desire that brings with it the willingness to make the necessary sacrifice the individual who asks, "Can I learn to teach?" should receive an affirmative answer. God grant that many from the group of the self-satisfied, and from those who have not been ready to give the required time for preparation will join the eager ones who answer the call to lead children in ways that are pleasing to our heavenly Father, for, "they that turn many to righteousness shall shine as the stars for ever and ever."

Helpful Reading

You Can Teach, Berkeley.

New Trails for the Christian Teacher, R. S. Smith.

Improving Your Teaching, McKibbin.

What Is Teaching? McLester.

The New Nursery Course

By this time your workers in the Nursery Department should be using the new nursery materials. The teacher's text for use with three-year-old children is *Learning in the Nursery Class*, by Eva B. McCallum. Pupil's leaflets, called "Home Guidance in Religion," a sixteen-page manual for parents, and a set of large teaching pictures are a part of the course. Make sure that these helpful new materials are in use in your church.

Primary Worship Suggestions

Working and Worshiping Together

By MARGARET S. WARD

IN MOST CHURCHES this is the beginning of a church school year. The first-year children have been eagerly anticipating their entrance into the Primary Department, but they probably will feel strange until they become better acquainted with their teachers and the other children. Most second- and third-year children know each other and already have worked and worshiped together, but they are more grown-up now and are looking forward to new activities.

Through our worship this month we shall try to help the children to appreciate the satisfaction to be found in work well done and to find joy in working and worshiping together. Since the first units in the three primary graded courses are about God and the primary child's relationship to him, there will be many opportunities for the children to contribute familiar materials to the worship services.

Many songs used will be familiar, and may be found in the story leaflets, *Primary Music and Worship*¹ or *Worship and Conduct Songs*.²

1. We Are God's Fellow Workers

Today we shall try to help the children to know that God still is actively at work in his world and that he wants them to share in his work. For the worship center use tones of gold and brown, together with some gaily colored leaves, berries, fall flowers, or a bowl of fruit and vegetables.

QUIET MUSIC: "Thinking of God."² What season of the year is this? As we listen to this music, let us think of some lovely things we have seen in God's beautiful autumn world. "The earth is full of the lovingkindness of the Lord." Ps. 33:5.

SONG: "This Is My Father's World"^{1,2}

SCRIPTURE: "Jesus said that this is God's world and that he is still working in it." Read John 5:17: "My Father worketh even until now."

CONVERSATION: "Who can tell us about some ways God is working in his world at this time of year?" Encourage the children to tell about pretty fall colors they have seen, birds flying south to escape winter's cold, animals getting ready for winter, seeds being scattered and hidden in the ground to make new trees, flowers and fruits next spring,

farmers harvesting fruits and vegetables.

ENJOYING A POEM:

I'm thankful I have eyes to see
Every glowing autumn tree,
I'm thankful I have ears to hear
Their fluttering when the wind comes near.

I'm thankful I can smell the air
Sweet with leaf-smoke everywhere,
Thankful to taste fruits ripe and mellow,
Thankful to touch leaves golden yellow.

For these five senses I thank you so!
You gave them, God, that I might know
What autumn art work you've displayed,
What a wonderful, beautiful world you've made!

—ERMALD EATON

SCRIPTURE: "In the Bible we learn that God needs us to help him in his work." Read 1 Cor. 3:9a. "We are God's fellow workers."

CONVERSATION: "Who would like to tell us how we may work with God?" Encourage the children to mention ways of helping to care for God's world, especially at this time of year, and how to make it a happy place by being loving, kind, friendly and helpful. When we are friendly and kind and helpful to our teachers and to the other children, especially making the new children feel at home, "we are God's fellow workers."

PRAYER:

Dear God, I want to be friendly
To folks wherever I go,
I want to be kind and helpful
Your love to others show.

Dear God, I want to be thoughtful,
To share and to be true,
For then you'll know I'm learning
To work together with you.

—M.S.W.

SONG: "Our Work"²

OFFERING: Following the usual plan. Probably this will need first to be explained briefly to the new children. Perhaps "The Place of Offering" has been arranged and will be in use for the first time today.

2. We Do Our Best at All Times

Today let us help the children to learn that doing their best at all times is a way to work with God in his plan for them.

OPENING SCRIPTURE: Read 1 Cor. 3:9a. "We are God's fellow workers." While we listen to our quiet music today, let us think of how we may help in God's work.

QUIET WORK: "Thinking of God"²

SONG: "Our Work"²

CONVERSATION: "In our church school we are learning to work together. How should we do our work? Can we be friendly and helpful even when it is hard to do? Can we help God to care for ourselves?" Help the children to see that doing one's best at all times is how God works and the way he planned for his children to work together.

SONG: "Happy at Work"¹

STORY: The story of George Washington Carver, a man who did his best to work with God, may be retold by a second-year child or the teacher. (Second Year, Unit I, Session 1, p. 27.)

PREPARATION FOR PRAYER: "Let us think quietly of the things we like to do here in church school. Let us ask God to help us to remember to do our best and to do that which is right and good."

PRAYER POEM:

Teach me to do my best, dear God,
In all I do and say,
And teach me to be grateful
For blessings day by day,
And teach me to be kind and true
And brave in every way,
And teach me, heavenly Father,
To be obedient, I pray.

—LAURA EMILY MAU

PRAYER RESPONSE: "Morning Hymn"^{1,2}

OFFERING

3. God Is Our Helper

Through the worship today we shall try to help the children to a deeper awareness of the help God can give as they work together. In the worship center the first-year children may place the picture they have been using, *Jesus Teaching About God's Care*, from the Primary Picture Set.

QUIET MUSIC: "Thinking of God."² "Our music helps us to be quiet and to think of God. As we listen, let us remember the wonderful ways God shows his love and care for us." Repeat the verse "The earth is full of the lovingkindness of the Lord" (Ps. 33:5).

SONG: "How Strong and Sweet My Father's Care"^{1,2}

PRIMARY

LEADER: "Our first-year children have been learning how God cares. In our worship center they have placed a picture for all of us to enjoy. Joan, would you like to tell us about the picture?"

ENJOYING THE PICTURE: *Jesus Teaching About God's Care*

SHARING A STORY: "God's Good Promise," First Year, Unit I, Session 2, p. 39. This story may have been told by the first-grade teacher to the children in her class. The story may be retold for the rest of the group.

SCRIPTURE: "God caring for us is one of the wonderful ways God is still working in this lovely world he has made. The Bible tells us that God is our helper." Read Heb. 13:6. "The Lord is my helper." "God wants to help us do that which is right and good as we learn to work together here in our church school. Shall we bow our heads and sing a prayer for help?"

PRAYER SONG: "A Prayer for Help"² or "Morning Hymn"^{1,2} (stanza two)

OFFERING

4. Learning to Worship

Today let us try to lead the children to a deeper appreciation of what it means to worship God. Perhaps the third-year children may contribute most to this worship experience from what they have been learning in their unit, "Worshipping God Long Ago and Now."

QUIET MUSIC: "Thinking of God."² "This quiet music helps us to worship. Let us think how glad we are to come to church school to worship God. Let us think also of the things we do here that are different from what we do in day school."

CALL TO WORSHIP: "Long ago the people used some beautiful words from a psalm to call them to worship God. Our third-year children have learned to sing these words. They will sing them for us as we think of God."

SONG: "Enter Into His Gates with Thanksgiving."^{1,2} This song also may be found in Leaflet 3, Third Year.

SCRIPTURE: "These words are in our Bible, too. As you listen to this beautiful psalm, think of some reasons why we should worship God." Read Psalm 100.

CONVERSATION AND PICTURE STUDY: Let the children tell what they may have learned from the psalm about worshipping God. Have ready several pictures for the children to study which show children at worship: going to church, praying, singing, listening to the Bible, bringing gifts. "How do these things help us to worship?"

OFFERING: "We are worshipping God when we bring our gifts to help in his work."

LEADER: "We learn from our Bible that God is near. He wants us to talk to him often. He will hear us when we pray. 'The Lord will hear when I call unto him.' (Ps. 4:3.)"

PREPARATION FOR PRAYER: "Our third-year children have learned a song which helps us to think of times when God is near. They will sing it for us." If you know the song, you may sing along with them.

SONG: "God is Near."^{1,2} Also on Leaflet 1, Third Year.

SILENT PRAYER: "God is very near to us here in our church school. Let us thank him for his beautiful autumn world. (Silence.) Let us thank him for his care. (Silence.) Let us thank him for letting us work with him. (Silence.) Let us ask him to help us do that which is right and good every day. (Silence.)"

SONG: "Praise Him"^{1,2}

5. Worshipping Together

Today we shall plan for the children to share many of the materials they have been learning to use in their study activities. This should lead to an experience of increased satisfaction and joy in worship together. The third-year children may arrange the worship center as they have planned.

QUIET MUSIC: "Thinking of God."² "Today we are going to share some of the songs, pictures, stories and verses we have been learning. These will help us to worship together. Our third-year children have arranged the worship center. They wanted to help us all to think about worshipping God."

PROCESSIONAL AND CALL TO WORSHIP: "Enter into His Gates with Thanksgiving."^{1,2} Led by third-year children.

SHARING A STORY OR MURAL: "Worshipping God Long Ago and Now." Third-year children.

A PSALM OF WORSHIP: Psalm 100, recited by or led by third-year children

SONG OF PRAISE: "Praise Him"^{1,2}

SHARING A PICTURE: *Children Going to Church*, by Nichols, from the Primary Picture Set. Second-year children.

SONG: "How Strong and Sweet My Father's Care"^{1,2}

POSING A PICTURE: *The Angelus*. First-year children. While the picture is posed, the pianist may play softly "L'Angelus," by Gounod, from *Song Friends*. One first-year child may tell about the music and another may tell the story of the picture.

SONG: "God Is Near"^{1,2}

PRAYER: Thank you, God, for our church school. We are glad we can learn to work and worship together. Help us to "do that which is right and good." Help us to be your fellow workers. Amen.

OFFERING

Do You Have Your Copy?

By this time every Primary Department should have and be using *The Judson Keystone Primary Department Manual*. Here Judson Keystone Courses I, II and III are outlined and analyzed, and suggestions are given for administering the work of the department. The superintendent and teachers are helped to know what is going on in each grade, and worship plans and intergroup activities are listed and described. Send at once for this invaluable aid for your work. Price 75 cents.

Ralph Berry



Junior Worship Suggestions

The Bible A Book for Worship

By DORIS CLORE DEMAREE

MANY JUNIORS will begin a new year of work this month following their promotion. Some will be new in the department and for the first time will receive a book for classwork instead of the familiar four-page leaflet of the Primary Department. Many first-year juniors will be the proud possessors of new Bibles given to them by the church or church school. All three grades will be studying units about the Bible.

This interest and emphasis on the Bible may be crystallized and lifted to the level of worship through the development of the theme, "The Bible, a Book for Worship." Through our worship we will try to help the juniors to think of the Bible as a book which helps us to know and worship God. They will use some of its beautiful and helpful passages in their group worship and personal devotions.

A picture of a family or an individual reading the Bible may be used in the worship center. Or, you may use a simple arrangement of flowers or candles and the Bible upon the worship table. If members of the second-year class bring old Bibles or Bibles in different translations these may be placed on the table. If the first-year class finishes the psalm panel before the month is over, you will want to use it in the worship center above the table.

Plan to use where they fit in best in your worship any memory materials learned in the class groups. Before the worship begins the juniors should locate the Scripture passages you will want them all to use. The first-year class may need some special help. Have them mark the places with simple bookmarks. If you can give each child more than one color it will help when you plan to use more than one passage.

The hymns are from *Hymns for Junior Worship*.

1. When We Come to Church

PREPARATION FOR WORSHIP: Get acquainted with the juniors. If your group is large you may ask each child (both old and new) to introduce himself. Talk about the happy times the group will have together during the coming year.

THY WORD IS A LAMP
UNTO MY FEET, AND A
LIGHT UNTO MY PATH.—
PSALM 119: 105

Suggest that some things may be done differently in the Junior Department than in the Primary Department. Suggest that this is a good thing for we grow as we learn to do new things, and we all want to grow. Explain any new routine. Suggest that if any do not understand they ask questions now.

Talk about the new Bibles. Suggest that each member of the department try to bring his Bible every Sunday to use in class and in the department worship. Talk about the ways we use them in our worship.

Have the juniors find the two passages to be used today and mark them in their Bibles.

CALL TO WORSHIP: Psalm 117 (read in unison)

HYMN OF PRAISE: "This Is My Father's World"

OFFERING

PRAYER OF DEDICATION: 1 Chronicles 29: 14b (read by older junior)

FROM THE BIBLE: Psalm 100 (read in unison)

HYMN: "My Guide"

PRAYER:

Our Father, we thank you for the Bible. Many of its verses help us to know thee, Many of its verses help us to feel close to thee,

Many of its verses say words of praise that we would say to thee.

We thank you for the church
Where we may come to read our Bibles.
Help us to learn to use them more and more. Amen.

2. When We Are Out-of-Doors

PREPARATION FOR WORSHIP: Try to have this service in some lovely near-by spot out-of-doors. Call attention to the



H. Armstrong Roberts

theme, "The Bible, a Book for Worship When We Are Out-of-Doors." If you cannot be outdoors suggest that they imagine themselves out in some lovely spot as they read the Bible, sing and pray.

QUIET MUSIC: (If indoors) "Finlandia"

CALL TO WORSHIP: Job 37: 14b

HYMN: "This Is My Father's World"

OFFERING

LEADER: Mountains are lovely things with their snow-capped peaks. Mountains are lovely things reaching up their heads toward the sky.

FROM THE BIBLE: Psalm 121: 1 (read by a junior)

LEADER: The valleys are lovely, too, green and rich. The waters rush through the valleys until they reach the blue ocean. The waters are beautiful. Snow and rain, birds of the air, fish of the sea, all have loveliness.

FROM THE BIBLE: Psalm 147: 7-8; 148: 7-10 (read by a junior)

LEADER: In the colors of the sunset and in the darkness of the night we find a beauty that almost takes our breath away, a beauty that speaks of God's greatness.

FROM THE BIBLE: Psalm 19: 1-3 (read by a junior)

LEADER: As we stand at the top of a high hill or mountain we see spread before us trees, and grass, river and plain. We think how small we are—how great is the world. As we stand beneath the stars on a night when the sky is filled with points of light, we think again how great is the world—how very great is God who created it all. Let us think for a minute of God—of his greatness. (Quiet.)

FROM THE BIBLE: Psalm 48: 10a; 90: 4 (read quietly by the leader)

PRAYER HYMN: "For the Beauty of the Earth" (stanza one sung softly as prayer)

3. For Quiet Times Alone

PREPARATION FOR WORSHIP: "Finlandia"

CALL TO WORSHIP: Psalm 9: 1-2 (read in unison)

HYMN: "All People That on Earth Do Dwell"

OFFERING AND DEDICATION

LEADER: In the days when Negroes were slaves many plantation owners feared that the slaves would rise against them and so they would not let them have meetings of any kind. Some of the slaves were Christians. They planned from time to time how they would steal away at night for worship to a place that was hidden from sight of the plantation house. When such a meeting was planned one of the slaves who knew this would sing, "Steal away, steal away, steal away to Jesus." Another would catch the words and begin to sing. And then another and another until all were chanting the words. As they sang they rejoiced for that night they would sing praise to God and talk together about Jesus.

HYMN: "Steal Away to Jesus"

LEADER: No one in our land today says to us, "You cannot worship when you please." We plan for times when we come to church. And yet there are other times when we need to be alone to think quiet thoughts of God and Jesus. Sometimes we take our hymnbook and sing softly to ourselves or read the words of a hymn that says just what we want to say at that time. Sometimes we take with us our story paper and read from that section "Thinking of God." After we have read we sit quietly and think about what we have read and what it means to us. In the quietness we talk to God.

QUIET TIME ALONE: While the music is played we will have a quiet time of our own when we will think of God. (Pianist begins to play softly "For the Beauty of the Earth." Continue to play until there is a quiet period after the prayer.)

In this quietness each one of us will read silently from our Bibles. (All read Philippians 4: 8.)

And in the quietness each one will whisper his own prayer to God. (Silent prayer.) (Allow another quiet moment before the pianist stops playing.)

PRAYER: Our Father, in this quiet time we felt near to thee, nearer than ever before. May we find a moment each day when we may have other quiet times with thee. Amen.

4. When We Are Happy

PREPARATION FOR WORSHIP: Sing "Steal Away to Jesus"

CALL TO WORSHIP: Psalm 122: 1 (read in unison)

HYMN: "All People That on Earth Do Dwell"

OFFERING: (Dedication as before)

FROM THE BIBLE: John 15: 10-11; John 17: 13; *John 16: 22b (read by an adult or a junior who reads well)

CONVERSATION: Do you think about God when you are happy? Do you think of Jesus as being a happy person? Many times he speaks as he spoke to us from the Bible just now when _____ read, about being happy. Jesus probably was the happiest person that ever lived. Perhaps that is why nothing was too hard for him to do. I think Jesus must have talked to God because he was happy as much as for any other reason. I think he must have thanked God for his happy times. Can you think of anything that happened this last week to make you very happy? In the quietness now each one of us can thank him for our happy times.

QUIET MOMENT for silent prayer

CONVERSATION: When you are happy do you want to sing? Many people do. I think that many of God's people so long ago must have been happy. So many times we read in our Bible about singing to God. Sometimes when I am happy I like to turn to the book of Psalms and find a verse or two about singing praises to God. Open your Bibles to the book of Psalms and each one find a verse that you like that speaks of singing to God.

QUIET MOMENT while the juniors find the verses and read them silently. (If there is time and the leader wishes each junior may read his verse as part of the worship. If the juniors do not read easily there is danger of breaking the moment of worship with words that are too difficult.)

LEADER: Reading about singing praises unto God makes us want to sing with our voices as well as our hearts.

HYMN: "A Song of Thanksgiving"

PRAYER: Our Father, again we thank you for our happy times. We are glad to know that you want us to think of you and talk to you about our happy times.

Before this many of us had not thought of the Bible when we were happy. We are glad to know that there is so much happiness in our Bible. We are glad to know that Jesus was so happy. Help us to be happy, too, and help us to remember to read our Bibles when we are happy. Amen.

5. When Things Are Hard

PREPARATION FOR WORSHIP: Recall how the Negro slaves sang "Steal Away to Jesus" to tell others that they were gathering for worship. Sing it now.

CALL TO WORSHIP: Psalm 9: 1-2

HYMN: "A Song of Thanksgiving"

OFFERING: Dedication as before

HYMN: "God Speaks to Us"

CONVERSATION: God speaks to us in so many ways. Always he speaks words of love and yet sometimes so many things go wrong that we do not hear these words of love. We think only of ourselves and the things that happen to us. Can you think of times like that? When it rains and the picnic is spoiled? When the big boy down the street strikes us? Jesus said for us to stop worrying about these little things that were not so important.

FROM THE BIBLE: Matthew 6: 25-34 (read by an adult)

SING THE FOLLOWING STANZA to the tune "God Speaks to Us"

God speaks to us in Bible verse,

In Psalm and story we hold dear;

This Book of books still speaks to us
A melody of love.

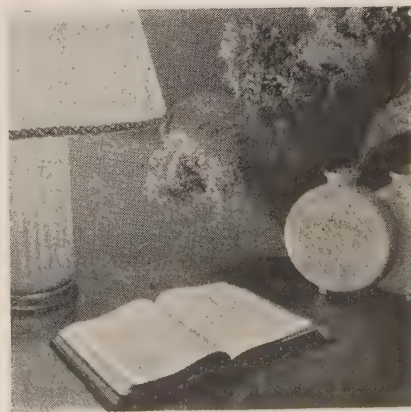
CONVERSATION: Even when the things about which we are worrying are more important things, we need not really be afraid. If we trust God, and try to do his will we know that he is with us. No matter what happens we need not be afraid. God's love is with us still.

FROM THE BIBLE: Psalm 46: 1-3 (read in unison)

HYMN: "How Strong and Sweet My Father's Care" (first stanza only)

LEADER: Whether in church with our friends, or alone in some quiet spot, whether we are happy or sad, whether things are going smoothly or when things are hard, we can hear God speak to us through the words of our Bible. When we read them we come closer to God. Shall we sing the last stanza of "How Strong and Sweet My Father's Care" as our prayer?

Leader



Working with God¹

By MARY GRACE MARTIN

Introduction

This five-week unit is planned to help boys and girls to become more aware of God's purposes for us and his concern that all people shall live and work together as members of God's family.

The Juniors and This Study

Since this unit is near the beginning of the public school and church school years, the boys and girls will be more conscious of new associates and teachers, new work to do and new problems. These new relationships will tend to sharpen an awareness of a need to work together. Some juniors will find themselves in situations where there is friction, rivalry or jealousy. Others may feel that they are unfairly treated, or may be so eager to become leaders that they are unfair to others. Some children will feel no responsibility for conditions at school, at church or in any group of which they are members, feeling that everything is arranged for them by someone else. It should be remembered, too, that some boys and girls may come from homes that have no connection with the church and will need an introduction to activities.

Session Plans

In preparation for Sessions 2 and 3, pictures showing some of the relief and missionary work of the church should be available for group or individual study. The missionary leaders of your church and your church periodicals may be sources for such pictures.

Session 1. October 1 GOD'S WAY FOR ALL

The juniors will need to use their Bibles freely during this session to find and read the verses suggested. Some groups may add to the list other verses that are guiding rules for following in God's way. Study the verses carefully, and be ready to interpret them so that the juniors will understand the relation of the Bible rules to their own lives. Following each report there may be a brief discussion of each topic which you may need to guide. Encourage the boys and girls to tell us situations when they followed these rules.

The junior leader will want to announce the topic for next week's meeting. Assignments should be made today for

interviews in connection with next week's work. The junior leader for next week should note the names of those who volunteer to interview some of the church officers or he should assign special duties. A committee should be appointed to invite the pastor to meet with the group next week.

Session Outline

INTRODUCTION OF THE UNIT
 QUIET MUSIC: "My Master Was a WORKER"
 HYMN OR POEM: "My Master Was a WORKER"
 INTRODUCTION TO BIBLE STUDY
 REPORTS AND DISCUSSION:
 1. The Way of Honesty and Truth
 2. The Way of Unselfishness and Kindness
 3. The Way of Controlled Temper
 4. The Way of Clean Speech
 5. The Way of Forgiveness
 6. The Way of Peace
 7. The Way of Love
 8. The Way of Worship
 CALL TO WORSHIP
 PRAYER
 HYMN
 OFFERING SERVICE
 PLANNING FOR THE NEXT SESSION
 CLOSING SONG AND BENEDICTION

Session 2. October 8

WORKING WITH GOD IN THE CHURCH

Today the juniors should become familiar with some of the practical work of the church and the names of people who are responsible for carrying on the work of the local church. It is hoped that each office can be interpreted as a place where somebody is working with God to accomplish a great aim, a brotherhood of love.

Make sure that the pastor has been invited and will be present at the proper time. If he cannot be present for the entire session, he may come near the close, for the group may have some important questions to ask him after they discuss the various church offices. Be sure that the minister understands that he is to tell about his own duties as a pastor and how he looks upon these duties as ways of working with God. He may also tell of the mission or relief projects of the church if no one is responsible for such a report. The pastor should direct the discussion following his talk. During the discussion the items on

the board should be examined to see if they offer opportunities for juniors to serve the church.

You should be prepared to give some guidance to plans for the next session. Ask the juniors to think during the week of other ways in which they can help in the work of the church and to be prepared to think further next week about their own responsibilities. Suggest that those who wish may come early next week to work on a poster or mural showing the church at work.

Session Outline

INTRODUCTION
 QUIET MUSIC: "One Holy Church of God Appears"
 CALL TO WORSHIP
 HYMN: Same as above
 SCRIPTURE
 REPORT: "Early Workers of the Church"
 HYMN: "Faith of Our Fathers"
 INTRODUCTION AND REPORTS
 TALK BY PASTOR
 DISCUSSION
 HYMN: "The Church of God Is Calling"
 PRAYER AND RESPONSE
 OFFERING
 PLANNING PERIOD
 CLOSING HYMN: "Jesus, with Thy Church Abide"

Session 3. October 15

HOW BOYS AND GIRLS CAN HELP

Today's session is planned to help the juniors to understand more fully that they are working with God when they work for the church, and to desire to participate in various church activities.

During the work period today a poster or mural may be started on "Our Church at Work." A mural or wall frieze is better, though smaller drawings may be made and pasted on a large poster sheet. For the mural, drawings may be made on paper eighteen by twenty-four inches or larger. When finished the drawings may be pasted on a long piece of wrapping paper and placed along a wall of the room. Paints or crayons may be used. Help each child to decide on the scene he will draw. Try to see that all the important phases of your local church work are represented by the drawings. If some do not wish to draw, they may look for pictures to paste on another paper showing the church at work in mission or relief projects. A supply of missionary magazines and literature should be ready for the picture hunters.

Be ready to assist the junior leader when necessary during the discussion

¹ Prepared from outlines copyrighted by the International Council of Religious Education.

THE JUNIOR SOCIETY

period. Be sure to list all the suggestions on the blackboard as they are offered.

The mission speaker and the choir director should be warned not to take too much time if they have been invited. Or, reports on these phases of the church work may be given by juniors as suggested in "Materials for Your Meeting."

Help the boys and girls to plan further to carry out the suggestions listed on the board. Committees might be appointed to call upon and invite newcomers or absentees to the church, or written invitations may be planned. If interest has been shown in one of the missionary or service projects reported, the juniors may wish to plan further to bring a special offering, make some gifts, or bring used clothing for relief purposes. Interest in a junior choir may be strengthened through further planning for another meeting for those interested.

Session Outline

WORK PERIOD
ASSEMBLY MUSIC AND HYMN
INTRODUCTORY THOUGHT: Junior leader
QUIET MUSIC
SCRIPTURE
HYMN
DISCUSSION AND REPORTS
SPEAKER ON MISSIONS
TALK ON JUNIOR CHOIR
PLANNING PERIOD
HYMN
PRAYER AND RESPONSE
OFFERING
CLOSING SONG AND BENEDICTION

Session 4. October 22

WORKING TOGETHER AT SCHOOL

In this session it is our purpose to help the boys and girls to understand that when they do their work well in school, making the best use of their minds and their time, or helping others to do their best, they are working with God. We hope they will understand also that in these ways God may be preparing them for great work in the future.

The junior leader may need a little special guidance when the reports on weekday activities are given. See that none of the plans decided upon last week are overlooked today. It may be necessary to continue committees or make additional plans for inviting people to the church. These activities should be interpreted as working with God.

Recall the emphases of the first session of this unit as a background. Be ready to write the topics on the board as they are suggested, and to add any that

may have been forgotten. If discussion arises the discussion period that is planned to follow the junior reports may be omitted.

Discussion following the reports may be started by asking how the juniors spend the time at school. How much study or free time do they have during a day? What can they do if they finish their work before the time allowed? How can they help others to do their best work? What about annoying others when they are trying to study? What about unnecessary talking? What about conduct when a teacher leaves the room? It may be well also to talk about asking God to help us at school. He may not answer our prayers for the right answer during an examination if we have failed to prepare properly. We may always ask him to help us to think clearly and then use our minds in the best way.

During the work period the group should be encouraged to complete the mural or poster on "Our Church at Work." Help those who are not working on the poster to start a litany concerning ways of working with God.

Session Outline

REPORTS ON WEEKDAY ACTIVITIES
INTRODUCTORY THOUGHT: Junior leader
QUIET MUSIC
HYMN: "I Will Be True"
SCRIPTURE: Luke 2: 52
HYMN: "Jesus, Our Teacher and Master"
RECALLING GOD'S WAY FOR ALL
JUNIOR REPORTS:
Making the Best Use of One's Mind
Making the Best Use of Time
Doing One's Work Well
DISCUSSION
HYMN: "The Body, Lord, Is Ours to Keep" (stanza 2)
PRAYER AND HYMN
WORK PERIOD
CLOSING HYMN AND BENEDICTION

Session 5. October 29

WORKING TOGETHER IN OUR COMMUNITY

Today we wish to help the juniors to understand that when they are trying to keep their own community clean and healthful, they are working with God to make it an ideal place in which to live. God has no magic formula for making attractive places out of slum areas, but changes have been brought about through thoughtful planning and hard work by those who have civic interest. God needs the co-operation of all people living in a community to make it a place where health, happiness and beauty are found.

An outside speaker may stir interest that will lead to many questions. If possible, help the junior leader to secure a health officer, a policeman or another community worker to address the meeting briefly. You may also need to assist the juniors who are to report on the health and traffic laws. These reports should precede the special speaker, and time for discussion should be allowed following the talk. If no speaker is secured, you will need to be prepared more fully to guide the discussion.

The discussion may center about the responsibility for community property and welfare. The following questions may help to guide the discussion: "What Halloween pranks have been known to menace the health of a community? (Upset garbage cans, removal of warning signs.) What pranks are dangerous to public safety? (Removal of steps, and gates and placing of barriers in dark places.) Does Halloween usually help to keep a community clean and attractive? (It usually has an opposite effect. Papers, tin cans and trash are scattered over walks and streets. Buildings are defaced with markings of chalk, soap and crayons. Street lights may be broken with glass scattered in streets. This may become a safety hazard also. Shrubby in parks and in private yards is carelessly or purposefully broken or trampled. General disorder and placement of things often occur.) Why do people call these acts fun? Can we have fun in other ways?" Make a list on the board of things that may be done at Halloween to help God to build a safe and attractive community. Some juniors in masquerade dress raked the leaves from the lawn of an elderly couple. This could also be done for the church or school lawn or a park. The juniors may suggest other wholesome activities.

Session Outline

WORK PERIOD
CALL TO ASSEMBLY
HYMN: "My Country, 'Tis of Thee"
INTRODUCTION BY JUNIOR LEADER
QUIET MUSIC AND HYMN: "Hymn of the City"
SCRIPTURE
JUNIOR REPORTS
1. Working with God to Build a Healthy Community
2. Working with God to Build a Safe Community
3. Working with God to Build a Clean and Attractive Community
TALK BY COMMUNITY WORKER
WORSHIP: Including music, litany, hymn, Scripture and prayer
OFFERING AND HYMN

Junior High Leader

The Junior High Fellowship

What It Is and How to Start It

By CLARENCE B. GILBERT

HOW CAN I KEEP my junior high fellows and girls actively interested in the church this year? Where can I find programs, activities, and projects with appeal and value?" Nearly all leaders of intermediate youth ask these questions a minimum of once a year. At least, they would like to ask them, but sometimes they don't even voice their pleas because they figure no one has the answers anyhow. A few years back they might have been right on that score, but not now.

With all the enthusiasm and suppressed excitement of a reserve division receiving its combat orders, we say, *This is it!* And we're talking about the new Baptist Junior High Fellowship Program of study, worship, activity and recreation.

You see, the Baptist Junior High Fellowship Plan is a program of meetings and activities for *all* the intermediates in the church. It is an inclusive program—that's the genius of it—which includes the Sunday morning church school, the Sunday afternoon or evening meeting, the recreation and social programs, and the weekday activities and interest groups. The Junior High Fellowship makes possible a unified program of Christian education in the church for all youth of junior high age. It is concerned not so much with meetings, not with organization, but with individuals. It is thinking of Edward and Shirley and Bruce and Marion—how may a program of Christian education and fellowship be provided for them in the church on Sundays and during the week, a program to help them grow in wisdom and stature and in favor with God and man? To do the job will require a certain amount of organization, but always we will be keeping Edward and the rest of them foremost in our minds.

The Meeting of Leaders

The junior high adviser—the chosen adult leader of the junior high work in the church—will call a meeting of all the adult leaders and teachers of intermediates. Included will be the super-

intendent of the intermediate department in the church school, the teachers, the world service secretary or leader of the girls' group, the leader of the boys' group, the counselor of the Sunday evening meeting, the pastor, and any others specifically concerned. This fellowship of junior high adult leaders may be known as the Junior High Fellowship Advisory Committee. Together they will study the just-published *Junior High Leader's Guide* so that all phases of the program are clearly understood. They will need copies of *Jr. Hi Topic*. The primary source for the evening meeting programs, *Jr. Hi Topic* is also an activity book. Most Sunday night topics lead to a vital project or activity which may be carried out over a period of days or weeks. *Jr. Hi Topic* provides suggestions for a wide range of activities, meetings, parties and church loyalty projects.

Having carefully studied the new junior high materials, the committee will analyze their situation to see what elements in the program they are already using and what new activities they will require. This will mean the assignment of additional responsibilities. Who will be counselor for the Sunday evening meeting, if there is not one on the job already? Who will start a junior high choir? Who will see about forming a Guild group or a boys' club?

DON'T NEGLECT RECREATION



The Young People Meet

The junior high adult workers now understand the Fellowship plan and are prepared to assume responsibilities for developing the program, and so they call together all the intermediates in the church. This meeting could very well be held in connection with a covered-dish dinner or an evening social.

At this gathering the Junior High Fellowship adviser will present the Junior High Fellowship Program to the fellows and girls and include any general observations that were made at the Advisory Committee meeting. Ample time for presentation and discussion should be given so that everyone thoroughly understands what the Fellowship is and what it means.

Two things may result. The young people may decide they want to adopt the Baptist Junior High Fellowship Program and organize a Junior High Fellowship immediately. If this is the decision, care should be taken so that the new officers are chosen with deliberation. On the other hand, they may adopt the Junior High Fellowship Program at this meeting and then appoint a committee to call an organization meeting at which time a slate of officers for the Fellowship will be presented and the program begun. If this is the desire, a nominating committee will need to be appointed, and also a committee to work out an installation service.

Organizing the Fellowship

The organization of the Junior High Fellowship is a simple matter. The elected officers will be: president, two vice-presidents (a boy and a girl), secretary, and treasurer. These officers will be elected for a period of six months.

The president, secretary, and treasurer will be elected in the usual way by all the junior high fellows and girls of the church. The procedure in selecting the two vice-presidents, however, will be a little different. When there is a separate boys' club, or a World Wide Guild for

(Please turn to page 35)

Baptist Leader

October's Evening Meetings

The Counselor's Supplement to *Jr. Hi Topic Magazine*

THE FIRST THREE MEETINGS are one in purpose. They are designed to interest all eligible junior highs in your community in the Fellowship evening meetings. Every 12-, 13-, 14-year-old boy and girl in your church and outside it (provided his or her church has no Sunday night meetings for them) is eligible.

Through it all, remember, Counselor, this is *your* month! Whether you're busy with the initial organization of an evening meeting group, or just planning to revive your regulars and begin the most wonderful year of junior high meetings you've had yet, extra enthusiasm, special effort on your part will mean the difference between a good, eager beginning and just another halfhearted start. Because a good beginning is so very essential, this month is your most important month.

Read through all the material together for the first three meetings. The work to be accomplished during that time is a unit: one meeting grows out of another and is dependent upon the material presented the week before. Here is an opportunity for your junior high young people to attempt a kind of personal evangelism that is on their own level.

The last two meetings of the month also go together: Bible studies of two often-neglected young Christians. Of course, with all topics, you will have read everything on the subject in *Jr. Hi Topic* before you even turn to BAPTIST LEADER!

October 1: ON YOUR MARK!

You will notice that the four program parts for this meeting are designated by subtitles only. They aren't marked "First Speaker" and "Second Speaker," simply because there are no speeches written out in this magazine, to be read in the meetings. That was the prehistoric way of having an evening meeting—and quite a dry way, junior highs say! This different way of dividing the material has also been adopted to facilitate the reading of the whole topic. It is highly important that every member of your evening group have his own copy of the magazine, and that he read each topic through.

For this first meeting, the youth leader will need two helpers, preferably junior highs who can type. You will want to help with the prospect list, in

order to insure its accuracy, completeness, and efficient organization for visitation.

After the prospect list has been obtained, perhaps you would like to have a meeting of the program committee and those who have parts in the program. At this time, the chart of "Our Opportunities" could be made. Discuss the Sunday night meeting—*enthusiastically*. Check to see that everyone is ready for the meeting, that he understands his assignment and is working on it. If possible, serve light refreshments—cocoa, or candy. Then dismiss all but two of your junior highs. One of these will be your Scripture reader, the other one will have charge of your *added attraction* to the program—soft, beautiful, sacred music to be played during the Scripture reading. If recordings cannot possibly be used, then substitute whatever soft, mood-setting music is available as a background. If a good soloist is not available for "The Church's One Foundation" and "When I Survey the Wondrous Cross" use recordings as a substitute.

Then suggest that the music-man and the Scripture reader get together and practice so that the reader will be accustomed to a musical background. Have your reader practice the Bible passages for you, and make suggestions as to inflections and pitch of voice. Help your reader to work at this particular part of the program until it is most effective.

Also, during the week before the October 1 meeting: (1) begin collecting materials for the October 8 workshop meeting; (2) find two friends who will serve cocoa and cookies at the October 15 meeting; (3) appoint a program committee for the meeting of the 15th and assign the one talk to your most experienced speaker among the "regulars."

October 8: GET SET!

This workshop meeting is one that not a single regular member should miss! The topic is so written in *Jr. Hi Topic* that each member can begin work as soon as the meeting is called. We suggest that you appoint one of these regulars of yours to have charge of each of the following projects: invitations, posters, visitation plans, map or torch, room decorations, program, and announcements in bulletin, newspaper, and church services. These leaders will have all their material at one table or on one

section of a huge work table. They will be responsible for assigning unfinished work to those who want more work to do during the week. *Your* big job for this meeting is to see that all necessary materials for the workshop are collected.

One thing should be made before the Sunday night workshop—the map of your community. (If you've decided to substitute the torch for this, it can be made on Sunday night—a rough drawing first, traced on wallboard, cut out carefully, finished off as you wish, and shellacked.) If a map of your area is not available from your Chamber of Commerce or community agencies, find three junior highs to help you make one. It need not be a finished product; if it is made carefully enough so that you can stick blue pins in approximately correct spots to represent prospective members, that is accurate enough. It may be a simple outline drawing, or perhaps you'd like to make it more interesting by small freehand drawings of the courthouse, church, etc.

As you will realize at first glance, the projects set forth for this meeting cannot be finished in an hour on Sunday evening. The plan you choose for finishing up this preparation will be announced at the end of the workshop meeting—as your *added attraction*. If your community is small enough so that the regulars will have seen each prospect without any special visitation arrangement, consider a Wednesday night session, with a church supper for those who can come to help finish the posters, signs, map—the projects that can't be finished at home. Your supper need not be elaborate. Maybe the mother of each junior high would contribute one covered dish. At this supper-meeting everything will be finished up: invitations brought in and made ready for mailing, the map hung and red and blue pins stuck in it for each enlisted and unenlisted junior high, the program for the 15th planned in detail.

If, however, your community is large so that a definite visitation campaign would have to be specially arranged for, we suggest a Friday night wiener roast. Have your members meet at the church about five or six o'clock. They will divide into teams of four, or whatever number is most convenient; for two hours they will visit prospects. When they have covered their assignment, made by the committee who work out the visitation blueprint on October 8, they return to the church for the wiener roast. You might also like to have potatoes on hand for baking—and marshmallows for toasting if you can get them! Enlist five or six volunteers to finish up the

posters, map, etc., while the others visit. Invitations should have been mailed out in a large community by Wednesday at the latest. If they weren't completed on Sunday night, suggest to your invitation project-leader that she assign a small number to each girl in your group for completion on Monday and Tuesday and mailing on Wednesday.

October 15: READY . . . GO!

The big night is here. On the attractiveness of this hour depends the impression—very good or very bad—that the newcomers take away with them. You and the Junior High Fellowship president, standing at the door of your meeting room which has been decorated with fall leaves and flowers, greet each newcomer. Get his name, and then when he or she has passed on into the room, write it down. During the first ten minutes of the hour, see that everyone gets acquainted and enjoys the refreshments, to be served by your two friends enlisted two weeks ago for this job. For the next thirty-five minutes of the hour, the program committee will have charge of Bible games. You will have checked with them during the past week to be sure they have chosen a live-wire leader for these games, one who will interpolate such apropos remarks as “No coaching from the audience,” in the spirit of the radio programs being copied. Then the meeting will close with a fifteen-minute worship service. For this important closing session you will have checked on the speaker to see if he needed any help with his talk, and with the leader to be sure the hymn sing has been arranged with the pianist.

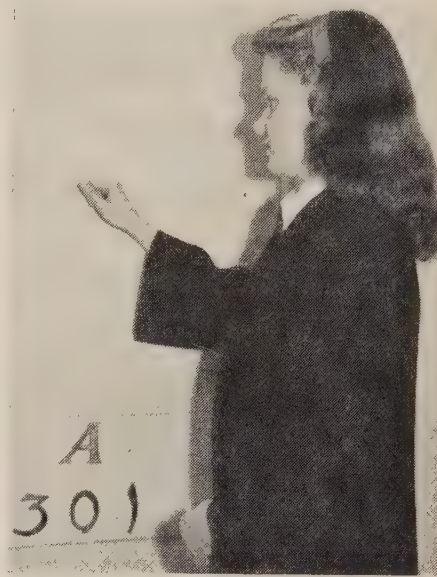
For the Bible I.Q. test, suggest this “consequence” to your program chairman: the team that answers the least number of questions correctly will be asked to sing “Blest Be the Tie That Binds” in harmony! Each of those on the winning team will receive a penny lollipop.

The written game is an unscrambler, topped off with five true-false statements. You will have to give this to your program committee, for it isn't printed in the magazine. Samples:

NPIHLEMO	(Philemon)
KHKKBAAU	(Habakkuk)
NOEIVELRTA	(Revelation)
SEEISGN	(Genesis)
SVCUIHTEL	(Leviticus)
TDUEMORENOY	(Deuteronomy)
MNLTEATANSOI	(Lamentations)
CSCSSLTEIEEA	(Ecclesiastes)

Sample True-False Statements:

1. Samson killed Goliath with a stone from a sling. (False)



JUNIOR HIGH EVANGELISM

2. Luke was one of the twelve apostles. (False)
3. Noah took two of each animal into the ark of the covenant. (False)
4. The story of the Wise Men visiting Jesus is told only in Matthew. (True)
5. God promised Adam by sending a rainbow in the sky that there would be no other flood. (False)

The members may exchange papers and correct. Those who make 90 or above will get another lollipop.

Now comes the “Information, Please” session. For the grand prize—for the one who lasts—give one dollar in war stamps. If two last, divide it into two gifts. For the final game, “Take It or Leave It,” the program committee will have to think up at least one series of questions for each of your four contestants.

As the “Inspiration Time” begins, the red pins are brought forth and put in place of the blues that represent those prospects present at this meeting. Be sure that your group realizes, as this is done, that this visitation campaign has only just begun, and by no means ends with this one special meeting.

October 22

HE WAS A SOLDIER, TOO

If this meeting is to be a success, you must meet with the leader and plan in advance what members are to do. There are some interesting supplementary materials that can be used to enrich the service. For example, one member of the group, or the leader himself, may be asked in advance to look up the history of your church, including such facts as how long the present building has

been in existence, whether or not there was an earlier building, when the church was organized. Then he may compare your church with the little churches in Jerusalem and Antioch to which Barnabas belonged. What differences are there between them, and what similarities?

See that a good deal is made of the discussion of the city of Antioch. The *New International Encyclopedia* has very usable descriptions of this city. Help the leader to make his description of Antioch as graphic as possible. Make it clear that Antioch was not a dull, dead, musty town, but a very active commercial city and a very beautiful one. What fine buildings were there? On what river was the city located? Why was the city destroyed?

Take time to plan with the leader how to whet the curiosity of the group for next Sunday's meeting on John Mark. What happened to him, and how did Barnabas contribute to his career?

October 29

A FELLOW WHO WENT PLACES

The possibilities for this meeting are almost limitless. We have touched upon them in *Jr. Hi Topic*. There are two definite projects that may be carried out: a map study, or actual map-making if you prefer; picture studies of some of Jesus' stories as told by Mark and treated by great artists in past years. These may include the one mentioned in the magazine, and also scenes about the Sea of Galilee where Jesus did much of his teaching, Leonardo da Vinci's *The Last Supper*, Hofmann's *Christ in Gethsemane*, and many others. The homes of your church members probably have one or two of these. Your pastor may have a copy of a book which deals with the life of Christ in art. Or if you have a file of BAPTIST LEADER, the picture-studies on the inside front cover may prove interesting source material for this session. This picture-discussion should include some facts about the artist, a rather detailed examination of the picture, and a reading of the story which it illustrates as told by John Mark. Your leader will need special help with the planning of this part of the program.

Outline maps may be secured from most school publishers at a cost of about a penny each, from Rand McNally, or from some school supply house in your state. (A local schoolteacher can probably advise you as to sources.) The important thing in this use of maps is to recreate John Mark's world and make it very real to the group. Read over carefully the section of the topic that deals with the use of maps.

JUNIOR HIGH LEADER

The Junior High Fellowship

(Concluded from page 32)

intermediate girls in the church, these groups will name their own captains or youth leaders. The captains of these weekday groups then automatically become the vice-presidents of the Junior High Fellowship. If the church does not have these weekday groups, then one boy and one girl vice-president will be elected, their responsibilities being the creating of such groups if possible. These elected officers with the junior high adviser and the pastor will make up the cabinet.

Planning the Program

The Junior High Fellowship cabinet will meet within a few days after the Fellowship has been organized, to plan the program. For this meeting of the cabinet it would be well to invite any adult leaders who may be especially helpful, such as the superintendent of the intermediate department of the church school and the junior high world service secretary. These two people will be of great assistance in planning the program in relation to the whole church school and the church missionary activities. The four or five adult advisers at this first cabinet meeting should be very, very sure that they do not dominate the planning of the program.

The cabinet will work out a program for at least three to six months. Some of the things they will want to do:

1. Name the leaders for Sunday evening meetings for the next three months.
2. Name a committee to form a W.W.G. if the church does not already have one.
3. Name a committee to work out a boys' activity program.
4. Name a committee to talk with the pastor and adviser about the possibilities of a junior high choir.
5. Plan for more youth participation in the Sunday morning session of the Fellowship (church school).
6. Plan a party a month and name committees for them.
7. Discuss some special project such as repair work in the church, community service or home service, and plan to carry it through.

The Matter of Committees

The activities of the Junior High Fellowship will be carried forward by committees which are appointed by the cabinet. Informality is the keynote for committee work here. This is in keeping with the mood of intermediates. Through experience it has been discovered that this age group does not main-

tain its interest over a long period of time. Junior highs get all pepped up when they are appointed to a committee; that is the signal for them to start working immediately on something specific. There will be all sorts of committees appointed during the year: a committee for making invitations, a committee for advertising a program, a committee for a worship program, a committee for a Halloween party, a committee to start a World Wide Guild, and many others. These will all be short-term committees which will function for a specific project, after which they will be dissolved. The work of most committees will last for only a few weeks.

It would be well if every committee could have an adult adviser, some teacher or leader in the junior high department of the church. If that is not possible, the older young people may be glad to give assistance. The adult adviser will remain in the background, of course, offering advice only as it seems necessary.

Within a few days after the committee has completed its work—after the party is over or the missionary play has been held—the adult adviser will meet with the committee for a check up of their work. This check-up meeting will do as much as anything to develop leaders. At this informal meeting the committee will analyze the good and bad points about the project. They will ask such questions as: "What was good about the program?" "Did everyone do his part well?" "Was there plenty of food?" "Would we term the project a success?" And there may be other kinds of questions, too. "Who was to blame?" "Who fell down on his job?" "How could we have planned the project for better results?" "What would we do next time?" Such questions will help all to realize the importance of their work and better enable them to work on the next committee to which they are appointed. *The work of a committee is not complete until its work has been evaluated.* The committee is dissolved after its project has been completed and its work evaluated and discussed.

The Reason for It All

The junior high cabinet and committee meetings should be more than just meetings with discussion and fellowship. They must be spiritual experiences. The Fellowship adviser will help these junior high youth to see that they are working to make the kingdom of this world the kingdom of our God, and that in such a lofty enterprise the workman must work with Christ.

Your task as a junior high adviser is to lead these intermediates without dominating the program. As you remain in the background you will inspire nearly everything they do. The success of the program will depend largely upon you. Without you there will be no Junior High Fellowship in your church. You are the organizer and promoter of the intermediate work. You are the voice and personality through which the gospel of Christ is presented to these young people. You are a consecrated Christian leader, so deeply understanding the problems of youth and so genuinely interested in them that these fellows and girls will want to be with you as you work with them in the program of the church. You are their hero, their friend!

The New Leader's Guide

Next to *Jr. Hi Topic* and *BAPTIST LEADER*, every worker with intermediates will need the manual which has just recently been published—*Junior High Leader's Guide*. Its forty-eight large pages are literally crammed with just the sort of information that every leader of younger young people has been looking for. Here, in one volume, is everything basic you need to know in order to form and administer efficiently a Junior High Fellowship in your church. The manual has grown out of the work of a Junior High Commission, investigating over a period of more than a year the interests of teensters from every angle, and is available from Baptist Youth Fellowship headquarters.

THREE THINGS FOR LEADERS TO DO THIS MONTH



Check up—take it upon yourself to make sure—whether enough copies of *Jr. Hi Topic* have been ordered for your group for this fall.



Order a copy of the *Junior High Leader's Guide* if you have not already done so (35 cents), and *study it*.



Organize a Junior High Fellowship in your church.

Young People's Leader

The Pathway of Study

A High Road of Adventure over Which
Leaders and Youth May Travel Together

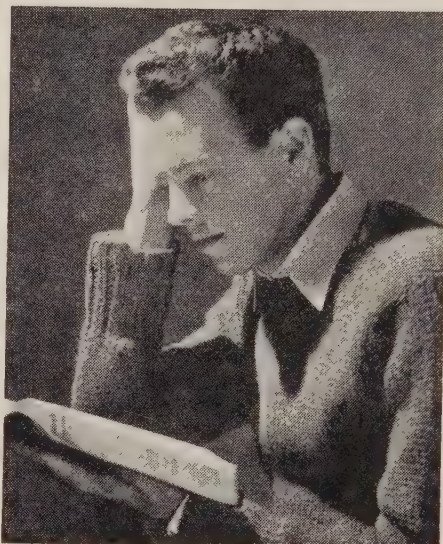
THE PATHWAY of study, if rightly understood, becomes a high road of adventure over which leaders and youth may travel together. If, however, it is to be real adventure both must share in the planning, where they will go and how.

By the time boys and girls have finished the junior department of the church school and the lower grades of the public school they should have acquired the ability to study, to plan projects and to make investigations. They have ideas of their own, questions that demand answers. Furthermore, they have a growing independence which scorns "kid stuff." Monotony irritates them. Before any leader can guide such a group adequately, it is necessary to find out something about the interests and the desires of the young people and what they hope to learn.

There is no one best way of doing this. Some have used interest finders, a list of questions or suggestions to be checked. Others prefer informal or group conversations. Often the boys and the girls will express a desire to discover certain things, to pursue a line of action. Does this mean that prepared lesson materials will be discarded? Not at all. It often necessitates certain changes and additions, but on the whole it is surprising how well lesson materials can be adapted. Before making any plans for study, the leader must keep in mind constantly that leadership involves making possible better ways of living, not merely the providing of factual information. Thorough acquaintance with the Objectives of Christian Education will be necessary in planning a program of study, for what happens to these growing persons is far more important than the material covered.

What Shall We Study?

The Bible is the greatest textbook for Christian living. In it are the records of men and women to whom God has revealed himself, the story of Jesus and of his early followers, the principles for



Keystone View Co.

life at its best and materials for worship. Boys and girls need to learn what it teaches and how to use it.

Church school lesson materials provide a plan of Bible study based upon life problems and subjects of interest and value for Christian living. They offer the advantage of having the biblical material organized for use, the illustrated helps and methods furnished by writers of experience, materials not available to the average busy teacher or leader. Some courses, built upon a chronology of events, give factual information which, we are coming to realize, has been neglected in recent years.

These lesson materials fall into three classes:

1. *The Judson Keystone Graded Lessons* giving special emphasis for each age as it develops.

2. *The Improved Uniform Lessons* prepared for schools desiring to have the same lesson taught in all classes and departments regardless of the age of the pupils.

3. *Electives*. There are times when a class or a group wishes to study some subject in which they have a special interest. Such a plan is used most fre-

quently in the Sunday evening meeting or in weekday groups.

Missions and World Friendship

Frequently church school leaders assume that boys and girls who have come up through our church schools have right attitudes toward people of other countries and other races within our own country. As a matter of fact, suspicion and prejudice frequently crop out in their conversations and in their contacts with people belonging to racial groups other than their own. Since most race prejudice is based upon ignorance and lack of experience, it is important that opportunities be provided for boys and girls to have first-hand contacts with those of different races, and by study and investigation learn to appreciate their qualities.

The intelligent study of missions is closely linked with the knowledge of Christ's teachings and example. Therefore, it should permeate all the work of the department. The desire and the willingness to share with others is the natural outgrowth of the commitment to that way of life. It is also one of the first steps toward the establishment of world friendship and world peace.

Because of the importance of the study of missions in the world outreach of the church, units have been included in the church school lesson materials so that pupils using the Judson Keystone Graded Lessons will receive instruction. The current missionary units prepared by the Missionary Education Movement and our own denomination may be used as electives and as resource materials for special study in connection with the Sunday morning program, on Sunday evenings and in special interest groups meeting during the week and in vacation and weekday schools.

Study of festivals and special days observed by people of other races and nationalities is interesting to young people of this age, and it gives them a wholesome respect for the religious and social customs differing from our own. Oppor-

YOUNG PEOPLE'S LEADER

tunities for sharing these observances often lead to friendships that would be formed in no other way.

Stewardship

The unified program for youth must provide study and practice in Christian stewardship for all members of the group. While special courses probably will not be given in this subject, leaders who have its importance in mind will take every opportunity to use and interpret Bible teachings on the meaning and the motives of stewardship, the relationship of the individual to God, to life and to his fellow men and examples of those in whose lives the principle has been dominant. It will be interwoven with all studies about the church and its work at home and abroad. Study will be necessary for the planning and the choosing that accompany all service projects. Stewardships will be taught as one of the fundamentals of Christian living.

The Church and Church Membership

When boys and girls become Christians and unite with the church, it is important for them to have special instruction as preparation for that important step. In a sense, all Christian teaching is directed to it, but only in a general way. Church school lessons have included units about the church, and teachers have tried to help boys and girls feel that they are part of the church family. However, at the time when they accept Christ and enter into church membership, teaching relative to that experience has special significance.

Many pastors conduct classes of preparation, including instruction about the experience of becoming a Christian, the ordinances, the practices and the beliefs of the church, something about the denomination of which that church is a part, and the privileges and the obligations of church membership. These same teachings can and should be made part of the regular program, but should receive special emphasis in this class. Leaders may co-operate with the pastor in personal counseling with young people and by encouraging membership in the class. It is equally important that some follow-up work be done after young people are taken into the church to be sure that they have found a place of usefulness and to help by friendly counseling and guidance as problems arise.

Study of the church will include something of its history in the past and the stories of those who have been connected with it, the various groups which now make up the church over the world and the mission of the church at large. There

is need also for a better understanding of the pattern of organization in the local church and its program of service and other activities.

An investigation of church buildings and Christian symbolism opens up a realm of knowledge that proves to be more and more interesting as pupils grow in their experiences of worship and have widening contacts with other religious groups. Studies of art in the public school and the facilities of the public



Eva Luoma

Let Us Thank God

By Frances McKinnon Morton

Let us thank God we can do useful work,

And bend our energies from day to day

To fit our labor to the plans of God

That we may serve in his appointed way.

Let us be humbly grateful for the power

To use the hand, the brain, the will to do,

And that rich measure of desire within
The heart which holds the wavering purpose true.

What greater challenge could we mortals ask

Than that we face the opportunity

To work with God, to fashion well for him

And spend our gifts to bless humanity?

library will closely correlate with such a study.

Worship

A study of worship is very helpful to young people. A series of discussions may be carried on in the Sunday evening meetings, including the meaning of worship, the ways in which people in Bible times worshiped, some of the ways in which people of other religions and beliefs worship today, interpretation of the worship of our own church and study of some of the hymns, the prayers and other elements used. The use of pictures will help to make this study full of life and meaning.

Alcohol Education

The alcohol problem must be regarded as a matter of concern to Christian education. The uses and the effects are not mere theories, for young people come in contact with them today as never before. On the streets and the roadsides, billboards flaunt their advertisements. Many eating places have bars and include wine lists with the menus. While riding on street cars and buses and walking along the street, it is no longer uncommon to see intoxicated persons and to hear the "funny" remarks made about them. In motion pictures and magazine stories drinking is portrayed as the smart thing.

Any organization that teaches Christianity as a way of life cannot ignore these everyday contacts. Alcohol education cannot be assigned to one Sunday a quarter or to a special emotional mention on a Sunday set aside. It must be constantly before leaders who will help youth to equip themselves with simple facts, with right attitudes toward life, with clean, healthful habits and with right relationships toward God and their fellows.

The Graded Lesson materials contain units of study dealing with these subjects mentioned and occasional units where investigations are made of the alcohol question. The Uniform Lessons include one temperance lesson each quarter. Special courses have been prepared for use in the Sunday evening meetings. Story-papers and the BAPTIST LEADER frequently present articles dealing with the alcohol problem. Vacation and week-day schools offer opportunities for interesting investigations and studies over a period of time. Alcohol education is an inseparable part of Christian instruction in any consideration of the stewardship of life and possessions.

Because of the wide variety of sub-
(Please turn to page 40)

What Youth Leaders Accomplished at Green Lake

By OLIVER deW. CUMMINGS

THERE IS something exciting yet sobering about the news that Baptist young people have been meeting in the midst of war to prepare for peace—to take their part with eagerness and new steadfastness in Christ's work on earth. Even more thrilling and inspiring is your experience as you witness in action the plans made at Green Lake by Baptist youth, for Baptist youth! For wherever one finds Baptist youth at work, whether on the college campus or in the local church, the fruits of the Green Lake Conference are likely to be enjoyed throughout the whole year. Where no active Baptist Youth Fellowship exists, the leaders are urged to organize one as soon as possible in order to take advantage of the practical youth program that came out of this conference.

To this beautiful new camp site came selected Baptist young people from colleges and local churches all over the territory of the Northern Baptist Convention to meet for eight days of worship, discussion and planning together. The most spiritually moving experiences were the decisions of scores of young people to match with their dedicated lives the need for recruits for missionary rehabilitation and for the Christian ministry. The wholehearted response of the entire company to the appeal of the task of Christ was dramatically expressed in the closing commitment service. "Not since the early days of the Student Volunteer Movement," said one experienced observer, "have I seen anything quite like it."

The members of the Executive Board and the National Council of the B.Y.F.

met as part of this group to think through the serious problems faced by our present generation of young people. Each of the National Council study groups which were responsible for planning the year's program of the B.Y.F. had a feeling of urgency and of real concern about formulating a program that would work in the local churches, that would challenge the very best that our Baptist young people have to offer. These Council members endeavored to set forth in concise, simple terms their ideas for a year's program. During the coming year, "Fellowship Features" will be published five times, setting forth specific information about the program for the two or three months immediately following. With these aids, the plans that came out of the Green Lake Conference should be of great help in planning local youth programs. The Baptist Youth Fellowship not only offers to our churches an idea for streamlining their total youth program; it also makes available to every young people's group the best of ideas and techniques for making that program mean something in the lives of our Baptist youth.

As a means of helping young people to grow in personal Christian living the study group suggested a *Church Loyalty Crusade*. Realizing how much spiritual fellowship is needed today, these leaders emphasized the need of finding the greatest possible joy and satisfaction from church life and of sharing that fellowship with others. Church loyalty will be promoted by this practical, step-by-step program:

"Let's Go to Church"

"Let's Roll Up Our Sleeves"

"Let's Apply for Church Jobs"

"Let's Check Up"

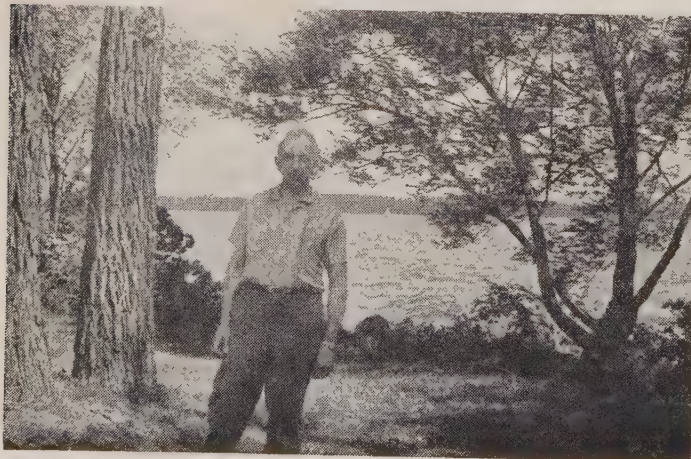
These steps include detailed plans for personal contacts, attractive publicity, an enlistment campaign, night work at the church (cleaning up around the building and repairing and refinishing equipment), compiling a list of the jobs that young people can do around the church, publicizing these jobs in a "help wanted" column in the church bulletin, checking up on what has been done for the local church by this Crusade and what more can be accomplished in the future.

New Friends for Christ is the project worked out by the study group on helping others to be Christian. It is proposed that each church observe a "Youth Friendly Month," preferably during January, at which time all of the unit organizations within the B.Y.F. will co-ordinate their efforts in making a Christian impact upon non-Christian young people in the community. This project has a double purpose: the reconsecration of the young people who are already in the church, and cultivating and winning to Christ those who have not yet accepted him as personal Saviour. Training classes in personal evangelism, a census of young people in the community, fellowship week ends, special commitment service, Youth Week in the local church, follow-through ideas for the months to come—these ideas are suggested as ways of working out this project. Specific details of each idea will be coming in the "Fellowship Features."

Adventures in Living and Giving are suggested by the study group on serving (Please turn to page 42)

NEWTON C. FETTER, ONE OF THE CAMP LEADERS

DELEGATION FROM NORTH SHORE BAPTIST CHURCH, CHICAGO





Church Loyalty in Action

THE BAPTIST YOUTH FELLOWSHIP is sponsoring a Loyalty Crusade during the fall months. It desires to promote a feeling of loyalty in young people toward the church in matters of attendance and actual service. At least one young people's group in the country does not need to be reminded of its duties in regard to the church. These young people have manifested their loyalty in a permanent, telling manner.

This group is the Baptist Youth Fellowship of the Immanuel Baptist Church of Salt Lake City, Utah. It has as many, if not more, hardships as other groups. Besides losing youth leaders to war industries and the armed service, it has the additional handicap of being located in an area where the Baptists are a minority group. However, their energy more than compensates for the small number.

Probably the most spectacular project was their participation in the church's improvement program in which they raised \$900. The young people felt that pleasant surroundings contributed a great deal to the worship service. Therefore, they decided to redecorate the room. They secured the co-operation of the Woman's Society, who shared the room, and then busied themselves in earnest. Some of the older people expressed doubts at first, but when they saw the accomplishments of the young people, they caught the same energetic spirit. The young people presented a

play two evenings in succession and that netted \$80. Then an organ recital was sponsored, and a free-will offering received toward the project. The young people gave generously themselves, and the older people followed their example. The group contributed \$100 to the church's postwar fund. The redecoration of the room included new linoleum on the floor, the varnishing of woodwork and furniture, a worship center and new carpet in several places. The Woman's Society helped in supplying drapes for the windows.

The young people with their pastor, the Rev. A. W. Lyons, and their sponsors have carried on a continuing good work. They have special pride in the Sunday evening choir. The Immanuel Baptist

Church has been the only downtown Protestant church in Salt Lake City that continuously maintains a Sunday evening church service. The young people comprise most of the evening congregation, and an informal volunteer group makes up the choir. No attempt is made to produce finished music. This choir has been a large factor in the continuance of the Sunday evening services.

The Fireside Fellowship is another successful project. The Fellowship meets after the evening church worship service. The program is varied. Sometimes there are special features, but the young people seem to enjoy most the informal singing around the piano or working together in the kitchen. Of late, many soldiers have attended these firesides.

The young people have an interest in their soldier friends. They have conducted numerous services at Army camps and given a series of picnic lunches with members of the armed forces as guests.

The pastor likes these young people for their energy and drive, but he appreciates them, too, because they are thinking. Mr. Lyons and the group have talked together informally any number of times. They do not plan to meet; they just happen to stay after the meeting and drift into conversation. They ask, "What is wrong with the church?" and "Who is to blame?" They consider "What kind of church we would like" and "How our church compares with others." The minister believes that much of the group's good work has been an outgrowth of these talks.

Many words could be written about the Baptist Youth Fellowship Loyalty Crusade. One could attempt to describe it. Much more graphic, however, is this picture of Utah youth who have a deep and abiding loyalty to the church and have translated this loyalty into action.



Young People's Topic

TO MEET the problems of the times, young people have desired program material fitted to their particular needs and age. They have asked for "something different." Often, they have sought to get at the heart of the world's problems, but have been restrained by a lack of knowledge of how to begin. They have desired earnestly to present young people's programs that are timely, informative and interesting. They have needed program material written especially for them.

Young People's Topic, a quarterly for senior high and older young people, is the answer. It is the "something new, something different" that the young people have asked for. It gives topic material for each young people's service. It does more: it works out each program in detail as a suggested method of development. However, it leaves plenty of room for the group to use its own initiative and imagination; the suggested material can be used as a springboard for the group's own ideas.

Young people like a change. They enjoy exercising their dramatic talents or doing a bit of research. *Young People's Topic* presents varied program material. Instead of merely offering an article for consideration each Sunday, *Young People's Topic* completely works out the plans for different programs. In the current issue one may find dramatizations, worship services, a committee report program, panel discussions, radio programs, town-hall meetings, interview programs and a watch-night service. Here is a variety to challenge the young people to do their best work. Detailed suggestions are given as well as a suggested order of service. However, if the group wishes, this material may be used as the framework while the group contributes its own ideas and builds the program to fit its own needs.

Since young people like to think for themselves, *Young People's Topic* includes questions for discussion. Such meetings as the town-hall program and the panel discussions present opportunities for original thought, and the committee report plans give impetus to further investigation.

Young People's Topic keeps the group in touch with the Baptist Youth Fellowship, too. Each issue includes a magazine section devoted to a Fellowship Talk as well as news and suggestions concerning the Baptist Youth Fellowship. The program material ties in with the fellowship goals.

The first issue of *Young People's Topic*

contains programs for October, November and December and is available now. Here are some of the titles: "Education for Democracy," "Whose America Is It?" "Indians Follow the 'Jesus Road'" and "Let's Study the Bible." These are only a few of the many fine programs that your group can conduct with the help of this publication.

The Pathway of Study

(Concluded from page 37)

jects that might be used in a program of pupil enrichment, it will not be practical or possible to list all of them in this article. Each of those mentioned will suggest supplementary material and avenues of investigation.

HOW SHALL WE STUDY?

The pattern of pupil study and recitation to the teacher has in creative leader-

ship given way to more effective ways of acquiring information.

The dictionary tells us that to study is "to apply one's self to the acquisition of knowledge." Obviously then, a variety of methods may be used in the church as well as in the life of every day. They may include:

- Individual or group reading
- Discussions for the purpose of solving a problem or coming to a conclusion
- Use of pictures and other visual aids
- Investigations, including observations, consultations and research
- Projects and activities in which learning comes from the experience of doing and the evaluation of results
- Thoughtful deliberation and meditation
- Listening

The pathway of study obviously involves the question of methods of teaching and learning. Each phase of study and each situation will demand its own treatment.

An almost priceless collection of 15th and 16th century books, manuscripts and pamphlets valued at millions of dollars has been located in a ruined church in the town of Minturno, Italy. The collection, crated in 170 boxes with about 40 books to a box, was looted by the Germans from the University of Naples and abandoned in their retreat to the north. Though the church was almost under constant fire and gaping holes were torn throughout the structure, few of the books were harmed. The treasure was discovered by Sgt. Calvin Thomas, Dearborn, Mich., who reported it to Capt. Allan J. Oppenheim, San Francisco, Calif., a bibliophile and classic student, and First Lt. Vincent N. Naramore, Orwell, Vt., who majored in classical languages and was able to translate many of the volumes and estimate their worth. The picture shows the interior of the main cathedral.

Acme



Victory Garden Party

By HELEN and RAYMOND VEH

WHY NOT TRY a victory garden party for your class or club? It is timely; it is stimulating. Everyone will get into the spirit of the evening for victory gardening has swept the country. Here is the way to do it.

Decorations

On the tables place baskets of vegetables and hand tools for gardening. A strip of brown crepe paper down the center may simulate earth with either real or paper-made carrots, potatoes, onions and turnips placed thereon. Scotch tape will fasten the paper-made vegetables to the crepe paper "earth."

Procedure

As the guests arrive give each one a "Ration Ticket" with a "V" on it. This will be used for the supper or refreshments.

1. At the tables these songs may be sung:

(1) Victory Garden (tune: *Brown-eyed Susan*)

Victory Garden
How are You?
How are You?
Very well, I thank you,
Very well, I thank you,
How are you?

(2) It Isn't Any Trouble Just to Spade (tune: *It Isn't Any Trouble Just to S-M-I-L-E*)

It isn't any trouble just to S-P-A-D-E.
It isn't any trouble just to R-A-K-E,
rake.
It isn't any trouble just to P-L-A-N-T.
It isn't any trouble just to H-O-E-e,
hoe.
It isn't any trouble just to R-E-A-P,
reap.

(3) The Grasshopper Song (tune: *Battle Hymn of the Republic*)

Oh, the one grasshopper hopped right
over the other grasshopper's back
Oh, the one grasshopper hopped right
over the other grasshopper's back
Oh, the one grasshopper hopped right
over the other grasshopper's back
While the one grasshopper hopped right
over the other grasshopper's back
They were only playing leapfrog
They were only playing leapfrog
They were only playing leapfrog
While the one grasshopper hopped right
over the other grasshopper's back.

(4) *Old MacDonald Had a Farm*
(everyone is familiar with this)

(5) Rounds

To ope their trunks the trees are never
seen
How do they then put on their robes
of green?
They leave them out, they leave them
out.

Follow, follow, follow, follow, follow
me

Whither shall I follow, follow thee
Whither shall I follow, follow thee
To the greenwood, to the greenwood,
to the greenwood.
Follow me.

White coral bells upon a slender stalk
Lilies of the valley deck your garden
walk.
Oh, don't you wish that you could
hear them ring!
That can only happen when the fairies
sing!

2. Name Bingo

This is an action game to mix up the crowd. Give everyone a sheet with 25 squares. Each one will secure the names of the guests in the various squares. Then the guests each read a name while the others check. The first one who has five names crossed off in a row either vertically or horizontally calls "Bingo."

3. Spring Poem

The rose still blushes, and the violets
blow
The spinach still spins, and the onions
grow,
The lettuce still "lets" and the turnips
"turn."

(let guests compose fourth line)

4. I Prefer Contest

Give each one a paper ruled as illustrated. The words "I Prefer" are lettered perpendicularly down the left side. In the spaces across the top are written: Boys, Girls, Food, Fun. We fill in all the spaces with words describing our preferences in boys, girls, food and fun. Each word opposite the letter "i" must begin with "i". Each word opposite the letter "p" must begin with "p". Study the diagram and you will understand the plan.

At the end of ten or fifteen minutes, one paper is read aloud, first all of the "i's," then all the "p's," etc. As each word is read, everyone having that word on his list crosses it out. Then anybody having a word beginning with the letter "i" names it. All having that word cross it out. This continues until all having duplicate words have crossed them out.

Then words beginning with the letter "p" are read and a similar course is followed, and so on down through all the letters of "I Prefer." The object is not so much to get the most words as to get the unusual words. Total the score as follows:

Five points for every word nobody
else has

Minus two for every space left blank
Five points for every complete set
crosswise

Five points for every complete set
down

5. Alphabet Game

Make cards with the letters of the alphabet. Divide the group into two sections for competition. When the leader holds up a card, the sections
(Please turn to next page)

	BOYS	GIRLS	FOOD	FUN
I	Idiotic	Ignorant	Ice cream	Idling
P	Patriotic	Pretty	Possum	Proposing
R	Rough	Romantic	Radishes	Rambling
E	Earnest	Energetic	Eggs	Eating
F	Funny	Fiery	Fudge	Fishing
E				
R				

YOUNG PEOPLE'S LEADER

Victory Garden Party

(Concluded from page 41)

shout out a name of a vegetable or a fruit beginning with that letter. The side with the more cards wins.

6. Victory Garden Romance:

(Let couples work on this contest)
You needn't _____ your nose at me
(turnip)
And say you do no _____ all;
(carrot)
I'm _____ choly you see, (melon)
And _____ with you till fall.
(cantaloupe)

In my _____ cent days. (onion)
It _____ me how I pine. (beets)
Your _____ hair, your _____
smile, (radish, cherry)
They whisper that you're mine.

So _____ marry when I'm free,
(lettuce)
My _____ topic thou. (currant)
Don't _____ my plans, but say
okay, (squash)
I love you so, and how!

7. Scrambled Procedure:

(Let couples work on this contest)
1. goman (mango)
2. ruchumce (cucumber)
3. keticohra (artichoke)
4. nsabe (beans)
5. cocliorb (broccoli)
6. liowrefluac (cauliflower)
7. chinpsa (spinach)
8. sugarapas (asparagus)
9. tsroups (sprouts)
10. roc (corn)
11. nisnoo (onions)
12. yelsrap (parsley)

8. Food for Thought: (The leader names the following persons and lets the group suggest appropriate foods)

1. Taxi-driver (cab-bage)
2. Jeweler (carrots)
3. Plumber (leeks)
4. Horticulturist (cauliflower)
5. Policeman (beets)
6. Newlyweds (lettuce alone)
7. Chiropodist (corn)
8. Politician (plums)
9. Seaman (beans)
10. Cqbbler (potatoes)

Action Games

Leaving the tables the group then engages in these action games:

1. Charades

Form four groups. Let each choose and demonstrate a vegetable for the other groups to guess.

2. Contest

This is a quiet game. Groups or couples can work on it. Each answer is a letter of the alphabet plus an apostrophe and an "s":

There is a farmer who is Y's
Enough to take his E's
And study nature with his I's
He hears the chatter of the J's
As they each other T's
And sees when a tree de- K's
Makes a home for B's
A yoke of oxen will he U's
With many haws and G's
And their mistakes will he ex- Q's
When plowing for his P's
He little buys, but much he se- L's
And therefore little O's

3. Cards on Axioms: Make cards on well-known sayings such as:

1. A rolling stone gathers (no moss)
2. Hitch your wagon to (a star)
3. It is never too late (to learn)
4. As busy as a hen with (one chick)
5. Kill two birds with (one stone)
6. The sweetest grapes (hang high)
7. Wishes won't wash (dishes)
8. What is done cannot be (undone)
9. Too many cooks spoil (the broth)
10. He has a bee in (his bonnet)
11. As welcome as flowers (in May)
12. Stolen fruit is (sweetest)
13. Love laughs at (locksmiths)
14. Business before (pleasure)
15. All is not gold that (glitters)
16. Faint heart never won (fair lady)
17. When the cat sleeps the (mice play)
18. He is a wolf in (sheep's clothing)
19. The early bird catches (the worm)
20. Make hay while the (sun shines)

The group is divided into two sections for competition.

4. The Wheat (Bohemian game)

Form a circle of threesomes—a boy in the center and a girl on both sides. The group walks or skips as all sing:

From the field there came a farmer
On his back a bag of bran.
And the bad boys shouted at him
"Let those pigeons out, old man."

As the chorus begins, the man takes the arm of the girl on the right and then on left, then on right, whereupon the two girls throw him to the next couple ahead.

Chorus:

"Let those pigeons out, old man"
"Let those pigeons out, old man"
And the bad boys shouted at him,
"Let those pigeons out, old man."

5. End with group singing about the piano or in a circle out under the stars.

What Youth Leaders Accomplished at Green Lake

(Concluded from page 38)

through missionary world outreach. The Color Caravans, the Summer Service Projects and many of the most significant B.Y.F. contributions to our convention life have come through this missionary outreach program. For February and March, 1945, these youth leaders suggest personal and group adventures in friendship with those of other races and groups in our own communities, in service within the community that would provide an opportunity for new friends to work at a common task, in giving joyfully and gratefully of our material wealth. This study group has worked out many new ideas about how we can do missionary work in our own communities. We are sometimes apt to overlook this home work, although it is of great importance.

A Youth Poll of Opinion, to be taken in April, 1945, is part of the B.Y.F. program to encourage Christian citizenship. The results of this poll will be tabulated and publicized in our young people's publications. Then a Christian citizenship program will be launched. This Youth Poll will include questions on international problems, national readjustment, racial conflicts, home and community problems. This short yet comprehensive ballot will encourage our Baptist young people to assume their rightful responsibility as Christians and as citizens. Christian citizenship will do much in making a better world.

A Fellowship Coaching Clinic is the project proposed by the study group on developing leadership. Those who have had trouble in getting their young people's work to run smoothly will be especially interested in this clinic. This fifth project aims to explain the Fellowship and its basic program and organization, to train local youth groups and leaders in carrying out a program of vigorous, vital activity, to plan specific projects in the local church that will be of special benefit.

If the program of each local church group includes these five major projects, if the leaders devote sufficient time to planning and supervising the work, if the young people hold themselves to their adopted aims with persistence and patience, the results will bring a considerable amount of satisfaction. By such means young people grow spiritually and learn to invest their time and energy and enthusiasm in kingdom work that is practical and eternal. Young people will enjoy this uplifting work.

Adult Leader

"Its Purposes, Big As the Kingdom of God"

An Interpretation of the Spirit, the Purpose and the
Program of the United Christian Adult Movement

By GLENN McRAE¹

THOSE WHO have been adults for ten years have lived in a world in crisis.

A decade ago our nation was in the throes of an economic depression. At the same time the totalitarian states began their march toward disaster. The fall of 1939 saw Europe at war. Two years later came the debacle at Pearl Harbor. The gloom and chill of total war settled down upon the world.

In times like these, prophets arise and movements are born. The stress of cataclysmic events calls forth spiritual forces. Out of the needs of desperate years came the United Christian Adult Movement.

This movement is a "voluntary fellowship of Christian forces serving in the field of adult work and united in an international emphasis upon education and action in personal, social, and world relations. The purpose of the movement is to make the life and teachings of Jesus the practical basis for living; to vitalize men and women through the spirit of Jesus; to increase the effectiveness of the church through adult education; to provide a means for the voluntary co-operation and participation of denominational, interdenominational, and other Christian agencies in the field of adult education in one united approach; to furnish a channel through which the co-operating groups can share their experiences, leadership, and materials."² The United Christian Adult Movement, then, in an effort to bring the dynamic of the Christian religion to bear upon the tensions and relations of our explosive world. "It is an impulse in the hearts of men and women, prompting them to work for the spirit of Christ in the lives of individuals and in the social order. Its purposes are as big as those of the Kingdom of God. It is a new appeal to the very old call of

Christianity. It is a challenge to adults to live and to act their religion in every area and relationship of life."³

Areas and Emphases of the Movement

The United Christian Adult Movement seeks to make a practical approach to the issues that confront us today. It works in seven areas of study, worship, and action: the Bible in Life, Personal Faith and Experience, Christian Family Life, Church Life and Outreach, Community Issues, Major Social Problems, and World Relations.

Here is life itself. The Bible—not a book of the dead past, but a book of the living present, guiding and enriching human experience today. Personal Faith and Experience—not social busybodies, but men and women grounded in faith in God and giving that faith expression in constructive action. Christian Family Life—the basic unit of society sustained and nurtured in its function of producing Christlike persons. Church Life and Outreach—the Body of Christ alert to, and answering, the call of a world in need. Community Issues—meeting issues that make or mar in the places where life is lived. Major Social Problems—working to solve problems that are nationwide or worldwide in scope. World Relations—realizing the relatedness of men around the earth and working to make the human race truly a family of God.

Such is the scope of the United Christian Adult Movement.

The Study Program

The study program of the movement is called "Learning for Life." This program includes numerous courses grouped according to the areas of the movement. It also suggests textbooks for the courses—textbooks that have been approved by the Committee on the Religious Education of Adults.

This study program may be used in

the regular adult classes of the church, or in special classes meeting Sunday afternoon or evening, or through the week. This program will provide courses for adult conferences and institutes, men's fellowships, and women's groups. Wherever adults come together for study, here is a program that is broad in scope, specific in the study it suggests, and rich in possibilities of stimulating Christian growth.

What Can I Do?

The United Christian Adult Movement is not something one joins by signing a card. One participates in it and becomes a part of it by working for its purposes in the areas of its work. Specifically, I can do some of the activities listed below:

1. Become informed as to the meaning and possibility of the United Christian Adult Movement and try to interest others in it.
2. Study and read the Bible from the standpoint of its relation to daily life.
3. Practice daily devotions and seek experiences of worship so as to strengthen faith in God and Christ and the church.
4. Strengthen family life by having grace at meals and daily worship. Make family democratic by establishing a family council in which family matters will be determined by the family group, or form some other plan that will make for democracy in the home.
5. Tackle some social issue, discover what is involved in it, and work with others in trying to solve it.
6. Start a fellowship group to study a pressing community problem and to work for its solution.
7. Help to make the adult work in the church significant. Work for a sound program of study, worship, and action. Make use of the Learning for Life program of study. Interest the church in having a School in Christian Living.
8. Help your church to co-operate with

¹ Dr. McRae is Editor in Chief, Christian Board of Publication, Disciples of Christ.

² From the definition adopted by the 1937 United Christian Adult Movement Conference.

³ From the pamphlet, *The United Christian Adult Movement*.

other churches in significant enterprises.

9. Seek to become world-minded. Become informed as to the present ecumenical movement and the World Church and seek to interest others. Become informed on the problems of international peace and work for a just and enduring world order.

Our world calls us to dynamic and heroic living. The old easy ways no longer serve. Only as one seeks a faith that is vital and tries to express that faith in meeting the world's needs, can one hope for a world that is pleasing to God.

If you seek to make your Christian life vital and dynamic, and are working to make the world Christian in all the areas of life, you are a part of the United Christian Adult Movement.

Resources

The following ten bulletins of the United Christian Adult Movement will give further information about the movement and will suggest ways of participating in it. They are fifteen cents each, and may be ordered from the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Ill.

- 401 Adult Program Guide—United Christian Adult Movement
- 402 Adults in Action



Eva Luoma

- 403 Group Work with Adults
- 404 Personal Religious Living
- 405 Action on Social Problems
- 410 Learning for Life—Guided Study Program
- 411 It Has Been Done
- 412 Schools in Christian Living
- 415 Young Adults in the Church
- 423 Home and Church Work Together

And here, under the canopy of God's heaven, the Pharisee divorced his form, and the publican embraced his opportunity. As one of the leaders expressed it: it is one thing to get hold of the bad people and make them good; it is another thing to get hold of the good people and make them effective. We are where we are because of what we are, and God is not against men for their sins. He is for men against their sins.

The opportunities presented by the program, with attendance at all times voluntary, were eagerly taken advantage of by the entire group. The club is indebted to the following for their Christian leadership and inspiring addresses: the Rev. Dr. Samuel Shoemaker, rector of Calvary Episcopal Church, New York City; the Rev. Sherwood Day, minister, First Presbyterian Church, Amherst, Va.; the Rev. Daniel K. Poling, co-minister of The Baptist Temple, Philadelphia, Pa.; the Rev. Dr. Rex S. Clements, minister of First Presbyterian Church, Bryn Mawr, Pa.; Bishop J. Wascom Pickett, bishop of the Methodist Church in India; the Rev. Dr. Franklin Duncombe, minister of the Bala-Cynwyd Methodist Church, Bala-Cynwyd, Pa.; the Rev. George R. Sweet, minister, Conwell Memorial Church, West Oak Lane, Pa.; Mr. John Pemberton Jordan, teacher of Men's Bible Class in Mt. Airy Presbyterian Church, Philadelphia, Pa.; Dr. William E. Powers, Professor of Theology, Eastern Baptist Theological Seminary, Philadelphia, Pa.; and Mr. Abraham Vereide, National Director, the Breakfast Groups, Chicago, Ill.

The Conwell Club Retreat

Laymen Discuss "Religion in Life"

THE RUSSELL H. CONWELL Breakfast Club, sponsored by The Baptist Temple, Philadelphia, is a growing organization of laymen. Weekly breakfast meetings are held at a downtown hotel. Recently the club held a three-day Retreat, and BAPTIST LEADER is indebted to Rev. George R. Sweet of the Program Committee and to Mr. Robert Moorman, Jr., for the following interesting account.

At 6:00 p.m., on Friday evening, June 16, 1944, the first nonsectarian retreat, sponsored by the Russell H. Conwell Breakfast Club, opened at Beaver College, Jenkintown, Pa. In addition to the group leaders, thirty-three laymen, from sundry surroundings and walks of life, participated in and partook of Christian fellowship and fraternity in its true and free fullness. The retreat theme, "Religion in Life," was not a cold slogan, but a vital and living spirit that moved and had its being not through emotional pressure, but through the channel of Christian comradeship—that inner sense

of spiritual fellow feeling that is a heritage not restricted to any class, creed, or color.

Here, in a setting peculiarly fitted to the occasion, men met men on the basis of manhood rather than the basis of livelihood; confidences were exchanged for understanding, and the problems of our daily lives—like the selfish, secular stones that they are—were dropped into the waters of God's love, one by one. For we rediscovered that where there is faith there can be no fear, and, as Sam Shoemaker so aptly expressed it, "Prayer isn't meant to change God's will, but to discover God's will." Yet, and here so many of us have fallen short, simply to discover God's will is not enough. Having discovered it, we must do something about it.

The only way to keep love, fellowship, and understanding is by giving them away, passing them on to the other fellow. Herein lies the secret of the change from the selfish to the selfless.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: Light from Christ on Life Today

AIM: Through a study of principles revealed in the Bible to learn Christian ways of solving social problems

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1942, by the International Council of Religious Education and are used by permission.

LESSON I — OCTOBER 1

Jesus the Light of the World

Isaiah 9: 2; Matthew 4: 12-16; John 1: 4; 8: 12; 9: 1-41; 12: 35-36, 46; 2 Corinthians 4: 6; Ephesians 5: 14; 1 John 2: 8; Revelation 21: 23

John 9: 1-7, 13, 34-41

1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

13 They brought to the Pharisees him that aforetime was blind.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

KEY VERSE: *I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire



Knowing himself to be the Light of the World, Jesus used two methods for making his light known and useful to other people. The first was by direct statement. "I am the Light of the World," he said (John 8: 12). "I am the way, the truth, and the life" (John 14: 6); "I am the vine" (John 15: 5); "I am that bread of life" (John 6: 48). Through such statements, he tried to make it clear what manner of man he was. But the story of his bringing light to sightless eyes illustrates a second way in which "the Light of the World" made himself known. He not only

diffused light from his own radiant life, but he went about lighting other lamps. Although Jesus in physical presence is not to be seen among men now, still the authentic light which men saw in him continues to radiate from his disciples.

How Jesus Healed

Jesus' healing technique, as described in John 9: 6-7, is very suggestive. First, it may be noted that he made full provision for the healing of the blind man before the man had asked for healing. Of the twenty-nine miracles of healing described in the Gospels, Jesus is represented in eight cases as having begun his program of healing without being asked.

Jesus' use of saliva and soil to make a clay compound with which to anoint the blind man's eyes was probably not

an unfamiliar sight to his disciples. Secular history gives instances of both saliva and clay having been used for that purpose. We may assume that Jesus used this familiar treatment as a means of stimulating the man's faith, thus inspiring him to perform his own part in the healing process.

The other half of the healing followed Jesus' invariable rule of asking the person helped to perform some act of faith. The man was told to go and wash in the pool of Siloam. This he did, and was healed (John 9: 7). Of all Jesus' miracles of healing, there was not one completed without some exercise of faith and obedience on the part of the beneficiary.

Neighbors Took Notice

As is usually the case with the Lord's

workings in human life, the man's changed condition became a matter of public comment when his neighbors discovered what had happened to him. "Is not this he that sat and begged?" they asked (John 9:8). Some said that such a thing could not be true, but the man himself testified that the miracle had actually been wrought, and upon closer questioning described the process in detail. As for Jesus, he had not even identified himself to the man whom he had healed. The man knew only that it was "a man that is called Jesus."

But the Pharisees were at no loss to know who Jesus was. He was probably their greatest problem at the time. His practice of doing good regardless of the day and without the ordinary ecclesiastical sanctions was an annoyance to them. The man who was sometime blind was brought before them (John 9:13), and the whole incident was turned to the question of Sabbath violation. Their argument was purely sectarian, "This man is not of God, because he keepeth not the sabbath day" (John 9:16). "How can a man that is a sinner do such miracles?" others asked. Still others demanded further proof that the man they now saw was the same who so recently was blind. His parents positively identified him, and said that always he had been blind, but would not venture a guess as to how the healing had come about; repressive tactics had been resorted to in order to keep the name of Jesus from being held in too much favor. Anyone who confessed him was to be put out of the synagogue, a punishment which, to the orthodox Jew, was most terrible.

The Best Testimony

Fearful that the fame of Jesus would spread and that his followers would be multiplied, the religious authorities turned again to the man who was healed and, with carefully directed questions tried to lead him to speak disparagingly of Jesus. "Give God the praise: we know that this man is a sinner," they said, by way of coaching the man what answer would be safe and acceptable (John 9:24). But the man parried the question and contented himself with the reassertion that actually he had been healed.

A Resort to Abuse

The ecclesiastics who were trying to discount the man's unusual experience were not able to answer the logic of his argument or the greater logic of this same experience. They were left no further recourse to argument; but they still had their own self-esteem and their

disdain for the utterly nonprofessional views of the man who was more than a match for them. They could still call him names and otherwise abuse him. They were in the same position as modern churchmen who turn a deaf ear to religious truth merely because it is not spoken by one whose apostolic succession is properly certified. The Pharisees cast the man out of the synagogue. This, no doubt, was an act of physical violence against him rather than the formal excommunication which was to follow.

Standing with the Elect

Those who cast the poor man out of the synagogue for his confession thought they were laying upon him an eternal blight. In reality they were promoting him to stand with the elect of the ages. He is one of the first Bible characters to qualify for the blessedness Jesus promised to those who are persecuted for righteousness' sake (Matt. 5:10-12). The gospel story presents others, but not many, who stood in the same group (cf. John 6:66 ff.). And it will be recalled that the true growth of the church started when the early disciples were actually driven out of Jerusalem (Acts 8:1 ff.).

The conversation between Jesus and the man healed of his blindness epitomizes clearly the line of argument by which men are led to become active disciples of Jesus. "Dost thou believe on the Son of God?" Jesus asked him. The man was willing to believe but frankly did not know who or where the Son of God was. Then Jesus gave him the revelation that has turned many an earnest seeker into the way of the Kingdom; the man discovered that he not only knew the Son of God, but that they were already in conversation with each other.

The closing verses in today's lesson constitute one of the richest gems of truth in all Scripture. Jesus declared that his judgment on earth works toward two great ends, namely, that men who think they know the whole truth may discover that they are in total error, and that men who grope in darkness and doubt may come to the light. If any word tersely describes current world conditions, it is the adjective "dark." And there is but one antidote for darkness. Christ is "the true Light, which lighteth every man that cometh into the world" (John 1:9).

ADULT TEACHER

By Howard K. Williams

We begin today a three months' study of Jesus as the Light that shines upon our daily life. Someone well has said, "What we need is not more heat but more light." We get ourselves heated over-much, then in ugly mood proceed to argue; how much better should we allow the light of Christ to shine upon our relationships.

First of all, look over the topics to be considered. Have a notebook with the topic for the Sundays of the quarter at the top of as many pages. Carry the book with you. Jot down ideas and illustrations as they come to you. Thus you will accumulate a wealth of material having excellent practical values.

In preparing this lesson, use your Bible concordance. You will find all the Bible references for today under "light" and other important words in the text.

The Glory of Light

Few of us stop to consider how glorious light, a daily blessing, really is. How greatly we are affected by light! If the day is cloudy, we may wonder why we feel listless and dull; we are made to be creatures of light. Some declare they love the night; but the glory of the night is in the lights that it claims: moonlight, starlight, and radiant "northern lights." A black lightless night is all but terrible.

As light is meaningful in the physical world so is it in other aspects of man's life. Light in the intellectual and the spiritual is both desirable and glorious. The darkened mind and clouded spirit are tragic beyond compare.

That which makes life bearable, or even possible, is light. To be compelled to live in total darkness would be to court death of every sort: physical, mental, spiritual.

What if someone should deliberately put his eyes out choosing darkness rather than light? They do exactly that who shut Christ out of their lives. In this sense let us both appreciate, and impress upon others the glory of the light of Jesus on our everyday life. He is the light of men as the sun is of the day.

The Promise of Light

In the ninth chapter of Isaiah and the second verse the prophet lamented the dimness of spiritual vision in his time; but he also promised that someday people would see a great light. We

Next Quarter
The Gospel of Matthew

remember how, in the experience of Paul on the way to Rome, he and others were caught in a storm; in desperation they cast out the anchors and "wished for the day." What a common experience that is. How long the night by a sick bed or on a sick bed. "How interminable are these nights!" exclaimed Aristophanes in his play "The Clouds." Will the night never end? Will the darkness ever be dispelled?

There are many prophets of gloom as we face our dark world. Only the prophet of God can give assurance of light. Matthew rings the changes on that promise (Matt. 4:16). Those who believe need be neither in gloom nor darkness.

A friend of mine, in the early days of his ministry was in the Northwest as a missionary. Once, riding on horseback, a blizzard overtook him suddenly. Night closed in at once. He had no sense of direction and of location. In the midst of the storm and the blackness he was lost. He was on the point of giving up when someone said, "A few steps more!" He led his horse forward a few steps when with numbed fingers he touched a wall. It was the tiny cabin of a settler revealing a light within. He was saved! The little light in that cabin was like the light of heaven. Are you in blackness? A few steps more perhaps, and light! God never fails to keep his promise! He has promised light to every seeker.

Christ the Light, Illustrated

Jesus, always on the lookout to be of help, saw the blind man groping his lonely way. To the disciples it was a matter of speculation as to the cause of the blindness. They believed sin caused it; but whose sin, the man's or that of his parents? When Jesus answered "Neither," he did not mean that the blindness could not be the result of sin. He merely meant that this was not the thing with which now he was concerned. If a man is drowning, the first duty is to rescue him and not to sit down and argue how he got into the water. Jesus had come to give a darkness dispelling light and not to philosophize about the manner in which darkness came to be.

We do well to seek all knowledge as to the causes of blindness and other ills of life; but in the meantime let us do all we can to alleviate suffering and thus reveal the love of God. We may live up to the light we have. So doing, Jesus gave the man his vision enabling him to rejoice in the light. In this was illustrated what he does to the sin-darkened soul.

The Function of Light

In contrast to the speculation of his disciples Jesus said, "I must work." Everyone of us could raise questions enough to furnish materials for the speculation of a lifetime; it is not speculation but work that the world needs. A light does work: it shines. A light would not be a light if it did not shine. Jesus urged, "Let your light so shine . . . that others seeing your good works," i.e., good works will be in evidence when a person is a light. Christ being the Light of the World had to work the works of his Father in the world.

Darkness Wars on Light

Instead of being glad that the man had vision restored, the Pharisees were fretful and peeved. The whole story is the story of darkness fighting against the Light of the World. One bright sunny day I passed the office of an electric company. Someone had forgot to turn off the great arc lights in front of the place. What a poor showing those lights made struggling against the light of pure sunlight. Even so the "goodness" of those Pharisees, and the light even of the best of men, look yellow and unclear in the light of the radiant Christ.

And still the world at large, and most of us, "love darkness rather than light," else why do we persist in walking according to man's feeble candle, rather than by the light of the Lord? Someday—no matter what men may teach—someday "judgment" shall come, and those refusing to yield to the healing touch of Christ are sure to find themselves doomed to the darkness they loved. Read the words of Jesus on this theme (John 9:39).

The Finality of the Light of Christ

One is moved by the very thought of heaven. The "Revelation" exhausts language in trying to convey something of the glory and majesty thereof; but of one thing its author is sure, namely, that the light of the sun and moon and stars all fade into darkness; a light, above the brightness of the sun, shall give light and glory to the heavenlies, "for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23). Let us walk in the light, that we may not be blinded by heaven's brilliancy in that great and final day.

When we would make fine distinctions in colors, we require pure daylight. Artificial light is deceiving. In the pure light of our Lord, how will our spirits and conduct appear? That's the question.

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

Approach

Night had settled over the town and people were seated comfortably in their homes reading, sewing, or chatting pleasantly. Suddenly the wail of a siren broke the calm of the evening. Lights were quickly extinguished and the people settled down in their chairs to await the end of a blackout. In most homes, which were not equipped with blackout curtains, this period of waiting was a time of helplessness. No one moved around without the fear of incurring an injury. Time seemed interminable. At last, the welcome lights came on again and the program of the evening was resumed. When the lights go out, one always appreciates their true value more fully.

Just as we depend upon different forms of illumination for our homes, schools, stores, and automobiles, so we rely upon the light of religious truth for making plain the way of personal and social conduct. "What is truth?" asked Pilate. Truth, as we understand its definition, is something that has been proved to be constant or always the same. Throughout the centuries men have been discovering truth as it relates, not only to their physical environment, but also to their conduct. Jesus was, and is, the Truth. Indeed, he is "the way, the truth, and the life."

Scripture

Several important points are brought out in the story of the man who was born blind. In the first instance, Jesus' disciples asked, "Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2.) In those days people considered physical affliction as a visitation from God for sinful acts, and prosperity and well-being as evidences of God's favor—a point of view which the book of Job stoutly refutes. Jesus quickly attacked this erroneous belief and went on to say that the affliction might be a means of demonstrating the power of God.

Another idea which stands out in the Scripture is the statement of Jesus, "I am the light of the world" (John 9:5). Here he was proclaiming his mission as the revealer of God's power and love. This was a stupendous claim for him to make. We must remember that had we been in the crowd which gathered around him we, too, might have held him in

TEACHERS' MATERIALS

contempt, just as the Pharisees did. How loyal to Jesus are we, after more than nineteen centuries of Christian history?

Interpretation

For over nineteen hundred years the light of Jesus' truth has swept over the human scene to point out man's sins and to reveal his failures. It brings man's beliefs about himself and his world into clear relief, so that they may be examined and proved either true or false. It illuminates the pages of man's laws or social regulations in order to insure justice and sincerity, just as it did in the case of the Pharisees who were putting the emphasis upon legal regulations to the exclusion of human need.

An earlier chapter in the Gospel of John reports the words of Jesus, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). If this were true of Jesus' time, it is infinitely more true today, for men give every evidence of wanting to stay in their blindness. The impact of the greatest wars in history, the prevalence of skepticism concerning man's spiritual aspirations and possibilities, and the lowered moral tone of contemporary life, all point to the absence of good vision.

What Christian youth may be able to do about the situation depends upon their willingness to let the light of Jesus' truth play upon every aspect of their lives, in order to reveal any imperfections or weaknesses which need to be eliminated.

Summary

Despite men's love for darkness, Christ's truth marches on. Evidences of this fact may be found when we consider the many reform movements which have placed a high estimate on the value of human personality. Foremost on the list would be an appreciation of the value of the child, the abolition of human slavery, the rise of democracy, the establishment of charitable and philanthropic institutions, the development of education, and the rise in the status of womanhood.

Questions

1. Name specific instances in business and industry where men have preferred darkness to light.
2. What elements in his teaching indicate that Jesus is indeed the Light of the World?
3. What other achievement would you add to the list in the summary?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

This week's lesson is an introduction to the present series, entitled "Light from Christ on Life Today." It teaches that Jesus is the Light of the World. Of course, the word "light" as used here does not denote physical light. Jesus is not the sun, the moon, or the stars. He is not a candle, or a lamp, or an electric light. What, then, do we mean when we call him the Light of the World? Let us examine what physical light does for us and draw an analogy. Light enables us to see where we are going and what we are doing. When we walk in darkness, we are likely to run into things, to stumble over them, to fall down. Light also promotes growth. Most plants and animals do not thrive well in darkness; they need the light. In these days, we hear much about Vitamin D, which is essential for growth and which is supplied to the body by the sunlight. Light also enables us to see things as they are; to do our work, to behold the beauties of the world, and to recognize our friends. Jesus, too, in a very real sense does the same things for us. He gives us an understanding of life—what it is for, how it may be lived to the fullest, its ultimate end. Jesus also promotes our growth and creates within us an appreciation of all that is fine, beautiful, and good. Thus, when we call Christ the Light of the World, we mean that he does for us in the realm of the spirit what light does for us in the realm of nature.

Take, for example, the problem of human suffering. Every human being experiences pain. Some are afflicted more than others, but everyone must sooner or later suffer physically, mentally, and spiritually. When such suffering comes to us, or to those whom we love, we quite naturally ask why it should be. Ancient peoples believed, as do many people in our own time, that God sends all suffering to punish people for their sins, or perhaps for the sins of others. Such a belief raises the question about the goodness of God. The light which Jesus shed upon this vexing problem reveals that suffering is for a purpose, that it can always be used for the glory of God. God does not inflict it as punishment, but he may undertake through it to draw us nearer to himself and to ennoble our spirits.

The blind man in today's lesson is a

perfect illustration of how an affliction of the body may be used to bless the soul. He came to Jesus blind; but he went away from Jesus seeing with both natural eyes and spiritual eyes. His misfortune resulted in his receiving the greatest blessing that he could possibly receive. So it always is, when one brings to Christ his afflictions. Not always, as in the case of this blind man, does Christ remove the affliction. But Christ always gives strength for suffering and compensates for it with spiritual blessings.

Truth in Action

The problem raised in this lesson is simply this: What shall we do about the misfortunes, the disappointments, and the pains of life? Here is the answer that Jesus gives to the question: Use them for the glory of God; let them make you better and stronger. If the suffering is that of someone else, Jesus would have us do whatever we can to relieve it.

Ask the members of the class to mention some of the misfortunes of life. Perhaps one of them has recently been ill. Can sickness be used for the glory of God? Indeed it can. When we are sick, we learn to appreciate more the blessings of health; or we discover how good our loved ones and our friends are to us; or we have time for thinking more about the sort of life we are living and how it may be made better; or we become more deeply conscious of how much we need God. The sickness of a member of our family or of some friend brings us an opportunity to show our love by some kind deed.

Among the other misfortunes which may be mentioned are: school failures, loss of jobs, disappointments in friendships, separations from loved ones. Can these things be used for the glory of God? They can. From them we can learn important lessons which will help us all the remaining days of our lives. If we take these things to God, be they great matters or small, he will show us how to use them profitably.

Some member of the class may ask about the death of a loved one, which often appears as the greatest misfortune of life. Can it be used for the glory of God? Yes. In Christ, we have hope that our loved ones who pass on have gone to their reward, to the newer life of eternal peace and joy. We should always remember that some of life's best lessons can be learned in tragic experiences.

The best answers to the questions headed "Choose Your Answer" are: (1) c; (2) d; (3) b; (4) b; (5) a.

Jesus' Program for Meeting Life's Problems

Matthew 4: 1-11; 6: 24-34; Luke 4: 16-30

Matthew 4: 1-4; 6: 31-34

4: 1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

6: 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the mor-

row shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Luke 4: 16-21

4: 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

KEY VERSE: *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4: 4*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire



We are impressed with the phrasing of the subject for today's lesson. The word "program" is singular and the word "problems" is plural. The suggestion, therefore, is that Jesus had one over-all program by which many and diverse life problems were met. The three passages of Scripture given in the Scripture lesson list three problems: the problem of food (Matt. 4: 1-4), the problem of security (Matt. 6: 31-34), and the problem of a lifework (Luke 4: 16-21). Each passage tells how Jesus dealt with the problem presented.

In each case Jesus turned the matter back toward God and found a solution in God's will and program. In all life situations it will be recalled that he was ever and eagerly alert to the wish of the heavenly Father. "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John 8: 29).

Sought God's Purpose

Our first glimpse of the boy Jesus shows that this attitude possessed him in childhood. "Wist ye not that I must be about my Father's business [in my Father's house]?" This he asked when

his mother found him in the Temple after a three-day search (Luke 2: 49). He insisted upon being baptized because he wanted to "fulfil all righteousness [all duty to God]" (Matt. 3: 15). At the well of Samaria he declared that doing God's will was his "meat" (John 4: 34). Whenever he stood at diverging paths, he settled his course according to God's revealed will, even as Paul who "conferred not with flesh and blood," but followed the divine light as he saw it (Gal. 1: 15-16).

Temptation Scene (Read also Mark 1: 12-13 and Luke 4: 1-13.)

The temptation scene, as given in today's Scripture lesson (Matt. 4: 1-11) and elsewhere in the Synoptics, is a point of vantage from which Jesus' total dedication to God's purpose may be viewed. The first problem he faced after a forty-day fast, during which "he did eat nothing" (Luke 4: 2), was physical hunger. This was coupled with his definite consciousness that he had power to create with a word all the food he needed. With facilities easily at hand for satisfying his gnawing hunger, and particularly in view of the fact that nothing more vicious than "bread" was involved, he could have been expected temporarily to modify his high idealism (Luke 4: 3-4). But he retained his sense of values. Even in the moment of critical physical need he could not forget that man's first

need is not physical. The verse of Scripture that came to his aid in this physical crisis was drawn from God's own explanation of the meaning of manna (Deut. 8: 3). Here as elsewhere he is shown to have been a believer in the inspired truth of the Bible. To him it was the clear revelation of God's will, and for him there was no higher appeal.

Taste for Higher Things

The second section of the lesson gives Jesus' teaching on the point so clearly expounded by action alone in the temptation experience (Matt. 6: 31-34). The teaching would have had little effect on anyone had it not been for the close harmony between precept and practice. In fact, the marvel of Jesus' life is not in the sublimity of his utterances, but rather in the life he lived. Many before his day and since have given profound advice which should have been followed. The difference in Jesus' case was that he went the way that he asked others to follow.

His warning against one's taking (anxious) thought for food, drink and clothing, was reinforced by his own practice of living unburdened by such concerns. This could not be interpreted to mean that he attached no importance to the material accouterments of life. He had no aversion to food or clothing. His argument was that these things do not deserve first place in life. The

Gentiles (pagans) make the quest for food and clothing central among the interests of life (Matt. 6: 32). As if to protect himself against misunderstanding on the subjects, Jesus assured his hearers that the God who provides for men's needs knows that they need food and clothes. He was merely acting as if the numerous assurances of the Bible were to be depended upon. "No good thing will he withhold from them that walk uprightly" (Ps. 84: 11).

God Will Provide

As with other Old Testament teachings, Jesus merely accepted this one as valid; he believed it had the endorsement of God behind it. If men would seek first his kingdom and his righteousness, the "things" of life would follow. Paul gathered up this teaching from the Old Testament and probably from Jesus also, and declared "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4: 19).

The Christian today has a right to ask whether the principle to which Jesus and Paul committed themselves still holds. Certainly it could not be argued that material wealth has always come to the faithful servants of Christ. Many of them have lost their wealth, as seems to have been true with Paul (Phil. 3: 8). It is necessary to note that the "things" Jesus said would be "added" to those who seek God were food and clothing. And he was not talking about a bountiful larder, nor an elaborate wardrobe, much less a beautiful home on the chief avenue. He used birds and flowers (Matt. 6: 26, 28) as his symbols of prosperity. Similarly, Paul's assurance that our "need" will be supplied, hinges on a definition of what the needs of life are. They were certainly simple in the apostle's case. He considered them as having been "supplied" even when he was hungry and distressed (1 Cor. 4: 11 ff.). One of the earliest preachers described the heroes of the faith as being "destitute" (Heb. 11: 37). Yet who could say that their "need" was not supplied?

All Out for Christ

This teaching is basic to the Christian life. It invites men to make the Christian life more than a civilizing adjunct to what would otherwise be an ugly fight for self and power. Men should "seek his kingdom," his total reign in all of life's affairs. It is not enough that one let Christ come in to share a place in one's business. Christ's reign begins when a man comes into Christ's business. Of course, the Christian life will need enough "things" to make it fruitful and effective. Christian experience makes it

clear that Christ can be counted upon to help one supply them. We need have no fear at this point.

What the Old Testament Said

One can easily imagine the impression that some of the great prophetic utterances regarding the Messiah's coming would have made upon the sensitive mind of Jesus as he grew into childhood and youth. "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. 11: 2). "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9: 6). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53: 6). These were the thoughts to which Jesus' mind would have been congenial. His mind would not be at all stimulated by the prospect of a Messiah sitting in isolated splendor on an earthly throne. Although the idea was popular, he turned away from it as from a sinful thing (Matt. 16: 21 ff.), and insisted that he, the Messiah, should be the "servant of all" (Mark 9: 35), just as he asked his disciples to be.

Jesus was in full agreement with the spirit of the amazing passages just quoted, but it is noteworthy that the word which leaped to his lips when he tried to explain his Messiahship in biblical terms, was from the sixty-first chapter of Isaiah. His great opportunity to introduce his messianic program in Bible language came when he was selected as reader in the synagogue service. As he "stood up for to read" he was given the scroll containing the prophet Isaiah (Luke 4: 17). He turned at once to the section referring to the Messiah as a worker of righteousness. Then, closing the book, he "sat down" to speak in words that made it clear to all that he was applying Isaiah 61 to himself.

His life was rooted in the Old Testament—not in the letter but in the spirit; for that portion of the Bible to him was the Word of God. He kept his mind open, his heart and will ready for the great revelation as it came. It cannot be repeated too often that the will of God revealed through the Bible and through the still small voice of the Spirit must be the final test of conduct for men and nations. The progress toward this goal will have been complete when it may be said truly that "the kingdoms of this world are become the kingdoms of our Lord" (Rev. 11: 15).

ADULT TEACHER

By Howard K. Williams



One day I went with a physician through a large state hospital for the mentally sick. More than a thousand patients, with various degrees of mental trouble, crowded the institution. As we walked and talked I finally asked, "What would you say is the chief cause of all this mental suffering?" After a thoughtful pause he answered, "I should say, an insufficient program of life." That answer is arresting and true. Most failures in life are due to just that—an insufficient program of life.

Today we study Jesus' program for meeting life's problems, and it may be summed up in the text, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The Insufficient Program

One day in a ministers' meeting, one arose and said, "I can give the devil's creed in one word—selfishness." When Satan tempted Jesus, he made his appeal to self-preservation, "Command that these stones be made bread." "Cast thyself down." You will not perish! "Fall down and worship me" and I will give you the world. All of these promises were an attempt to lower the Master's standards, to cause him to consider his own selfish interest. Had he yielded he would have escaped the cross, but also he would have thrown away his chance to be the Saviour of mankind.

Our Lord was not as interested in satisfying his own hunger as he was in obeying God's word. He was not as interested in proving his divine power as he was in teaching strict obedience to God's law. He was not as interested in being king as he was in being a kingly man. As long as a workman is more interested in the money he gets, than in the way he does his work, the labor problem will not be solved. As long as the man with money exploits labor to enrich himself, the problem of capital and labor will go unsolved.

When a nation or a business is more interested in selfish gain than in the good of people, so long we shall have disputes and wars; these never can solve the social problems of men or nations. Wars are all occasioned by the reign of selfishness in high places.

The Sufficient Program

On the other hand, a sufficient program for meeting all of life's problems lies in strict obedience to every word

of God. Here is a most important fact that we must lay hold upon if we are to witness any headway toward the solution of pressing, contemporary problems.

All the man-made agreements and plans conceived by men too worldly wise are foolishness in the sight of God. Just now our magazines and newspapers are featuring articles about the postwar settlements and plans; all of these fail to take into account that they reckon in vain who do not put God's words first. Not a mere allusion thereto occasionally, but God must be made first.

Read the Ten Commandments! Read the Sermon on the Mount as though from the lips of the Eternal God! Do we take these into account in our planning to solve the problems of life? No, we let God wait; we blaspheme him; we scorn his day; we steal and murder and envy, and then wonder why the world is in such chaos. A man who opened his store for business on Sundays, who prospered greatly yet could not afford to support the church or its program; a man who lived wholly for himself, said to me, "The Sermon on the Mount has some funny things in it." Surely, to such a man any noble, self-sacrificing act would be ridiculous. Later he went out into eternity to meet his god, his selfish philosophy of life. He is not an isolated case. The majority of men, I fear, think the Sermon on the Mount to be untenable, impractical idealism, and not to be taken seriously. What do you think about it?

And yet, not until strict obedience to God and his Christ is practiced can we ever meet successfully life's problems, personal and social, national and international.

It is not your opinion nor mine that counts, but God's wish and will rather.

About Anxiety

What is the basic cause of anxiety? Is it not fear that our little program of life will be disturbed? We are afraid a loved one shall be taken, that we will miss him poignantly, and that we may have to change our method of living. We are afraid we may lose our money, and then what will happen? How anxious have you ever found people lest they fail spiritually? Rather we are anxious about what we shall eat and wear, only, as Jesus discerned.

The cure for care is full and free trust in God. As someone once said, "True religion is betting one's soul on God." Such a life puts Christ first; not second or third or last, but first. Men who have done that give a uniform testimony, "Christ has never failed us." Call the roll: Paul, St. Francis, Peter

Waldo, James Gilmour, David Livingstone, Dwight L. Moody! Not self-seeking, but kingdom-seeking is the secret of a life free from cankerous care.

Each day will bring its normal cares; but each day will bring divine strength also. Tomorrow: God will be in it; do not be afraid of tomorrow if you trust him and put him first today! Let this reach your heart and motivate your life,

"Earth hath no sorrow,
But heaven can remove"

if you will give heaven a chance by obedience to every word of God, and by making him first and before all others. Do not ever expect to be free from care, nor to solve personal or social problems apart from such obedience. With such obedience we can live abundantly.

In the Light of His Face

All over this world today are indications of what might happen universally if we would take Jesus' program seriously. Even in the enemy countries are earnest, Christ-loving people who want peace, and justice for all mankind. The hope of the world lies not in the political leaders, or so-called statesmen, nor in the might of arms, but in these little coteries of real Christians the world around who are earnestly trying to put into practice the wishes of Christ. "I do not want to cause you inconvenience for I am a Christian," said a Japanese soldier to a missionary friend of mine. All over the world Christ is the hope of all races and all nations and all individuals in meeting life's problems with success.

Do you try to obey him? Do you try sincerely to bring him to others?

Conclusion

If then most human programs have ended in failure, why not genuinely try Christ's program for living, namely, a complete trust in the Father, a fine forgetfulness of self, and a real love for others. We have total war; now let us try total Christianity! No man, no matter how noble but who, as Sidney Lanier says,

"Hath some heinous freckle of the flesh." After naming one by one earth's greatest: Shakespeare, Homer, Socrates, Dante, and Milton, indicating their "freckles," he ascends to the climax of his poem "The Crystal." There, by contrast, he names Jesus, without any "if" or "yet" or "mole" or "flaw," the "Crystal Christ." He gathered in himself all rays of light in perfect whiteness with no fleck or darkness. Why not try Christ for yourself?

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

Approach

"What were you doing—wooling off somewhere?" came the harsh voice of the teacher as he addressed a high school freshman who had fallen into the delightful pastime of daydreaming while the teacher was struggling to explain the electoral system of voting.

Life has a way of keeping the question mark before a person from the cradle to the grave. His infant cries are really questions. "What is hurting me?" "Why doesn't that bottle come?" "Why doesn't someone pick me up?" As he grows older, he wants to know the answers to many unsolved problems. "Where did I come from?" "Where am I going?" "How shall I meet temptation?" "How can I banish fear and anxiety?" "Why do I have pain and suffering?"

Man solves many of his problems without outside aid, but there are others which require wisdom that he does not possess. The disciples realized this truth; for, when the crowds deserted Jesus, they said to him, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68). We may learn from Jesus how to solve our most perplexing problems.

Scripture

Problem No. 1 in human experience is this: How are we to meet temptation? The Gospel writers give us a dramatic account of Jesus' temptation in the wilderness. They seem to be saying to the reader: "This is the way Jesus solved the problems which confronted him." The first temptation will serve as an illustration. Satan said, "If thou be the Son of God, command that these stones be made bread" (Matt. 4:3). Jesus replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Here Jesus was tempted to make the satisfaction of his physical needs the main concern of the moment. But he quickly gave priority to the spiritual, for he saw at once where the proposed course of action would lead.

Problem No. 2 also is a difficult one, for it arises from the anxieties which perplex and disturb us. Most of our anxious moments, as Jesus pointed out, arise from a desire to secure material satisfactions. It was not that he wanted people to be uncomfortable and unhappy; he knew that people often con-

sider comfort and happiness the supreme aims of life. So he gave them the direction, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

The third problem which Jesus helps each one of us to solve may be summed up in this fashion: What shall be the dominant aim of one's life? Read Luke 4:18-19, and you will see what Jesus considered to be his central aim. Young people sometimes feel that they cannot settle upon a definite plan for their lives. Unfortunately for them, their minds do not get made up one way or the other. Fortunate is the person who decides early to commit his life to Christ. Otherwise there cannot be a sense of real stability or achievement.

Interpretation

One of the important things to remember about Jesus in connection with the matter of help in problem-solving is that he did not lay down an elaborate system of rules and regulations. He did set forth certain principles by which men were to act in their relations with others and with God, because Jesus wanted people to use their intelligence and understanding wisely. Our problems do not always come to us clothed as problems. In most instances they are in a guise which conceals their true nature.

The same holds true of our anxieties, which we do not always recognize and identify. They start as trifling worries, but we allow them to grow in size until, like some parasitic vine that chokes a tree, they strangle our Christian impulses and aspirations. Jesus reminded his hearers that the way to meet this problem is to hold to the main business of living by developing a deathless loyalty to the kingdom of God.

Summary

One way to discover how Jesus can help us meet our problems is to read the narratives of his life as they are found in the Gospels. Another way—and most important—is to seek his help day by day. He is ever sympathetic and understanding.

Questions

1. Name several problems which need the solution that Jesus has to offer.
2. What evil results may spring from worry or extreme anxiety? What light does Jesus throw upon this problem?
3. Discuss the manner in which you may adopt one or several of the objectives of Jesus (Luke 4:18-19) as a part of your daily program.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

This entire quarter is devoted to a study of the Christian principles which are required for the solving of social problems. But it would be a mistake to think that social problems are altogether separate from personal problems. Society is made up of persons, and society can make progress and be improved only as the individuals who constitute it are governed by right principles. In other words, personal Christianity and social Christianity cannot be divorced.

Throughout this quarter, therefore, while we are looking at the larger social picture, we must teach our intermediates that they themselves belong in the picture. The lessons must be so taught as to show the pupils that they themselves have both a present and a future responsibility for social conditions.

Most of our present social problems are rooted in the prevalent materialistic view of life. Man is thought of as an animal; a higher animal, to be sure, but primarily an animal. Consequently, we are told, man must live on the animal level, seeking those material things which satisfy his animal nature. This is called "being practical," and anything else is thought of as idealistic. But in today's lesson Jesus denies this view of man. He believed that man is more than a higher animal, and that man's primary nature is spiritual rather than physical. It follows, then, that the spiritual needs of man are more important than his physical requirements. Until enough people accept the Christian view of man, we cannot have a social order which elevates the spiritual above the physical.

The importance of this lesson for intermediates is self-evident. Here are young people trying to decide what things they will seek from life. If they are only animals, they must be governed by animal appetites and use whatever abilities God has given them to obtain material things. But if they are spiritual beings, then they must control animal appetites and pursue as the main goal of life the achievement of spiritual values. In that direction lies society's hope for the future.

For too long we have been teaching youth that successful living consists of getting ahead in the competition for material wealth. In order to reverse the trend, we must return to the problem-solving principles of Jesus, as taught in

this lesson. They are: (1) Know your own nature. (2) Seek first things first. (3) Keep busy helping others.

Truth in Action

These three problem-solving principles can be put into action by intermediates immediately. Certainly now is the time for them to reach an understanding of themselves. If they do not learn now that they are spiritual beings, how shall they learn it later? One who in his youth considers himself only an animal, is not likely in maturity to become conscious of his essentially spiritual nature. Unless the spiritual needs are attended to, and the soul develops as the body grows, maturity will be merely physical. That, alas, is the tragedy of the age in which we now live. Too many people are physically grown-up, but spiritually dwarfed and stunted. No wonder they cannot deal adequately with the problems of life in a complex social order! If our young people understand that they are essentially spiritual creatures, they will understand the necessity for nourishing their souls. This new generation will then attain spiritual maturity indeed.

If youth can be taught this first principle, they will practice the second one, namely, to seek first things first. The struggle for worldly goods and pleasures, which has been so general and has resulted in heavy competition and prolonged strife, is the natural and inevitable result of ignoring the essential spiritual nature of man. Once man knows that he is a spiritual being, that his body is simply a dwelling of his real self, he will seek first the kingdom of God and his righteousness. Man will recognize the sense of doing so.

Having attained this insight into his own nature and having determined to put first things first in order to satisfy that nature, Christian youth will still have left unanswered the question "How?" How can the spiritual nature be developed, and what must one do in order to find for himself the kingdom of God? Jesus did not leave this final question unanswered. His answer is the third problem-solving principle, namely, to keep busy helping other people. Spiritual growth does not result from thinking about it or wishing for it. God is Spirit, and human beings are spirits. Hence, one who worships God and serves his fellow men cannot fail to find satisfaction for his own spiritual needs.

Point out how the pupils can help others. Be very specific about what they can do now. They will themselves mention many helpful needs within the range of their immediate abilities.

Jesus' Understanding of Man

Genesis 1: 27; Psalm 8; Matthew 12: 9-21

Matthew 12: 9-21

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

KEY VERSE: *And needed not that any should testify of man: for he knew what was in man.—John 2: 25*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Today's printed Scripture lesson is not the only New Testament portion that could have been quoted to illustrate Jesus' unusual ability to understand men, and his consequent belief in man's capacity for right living. Of course there can be little question that his talent for understanding men was too keen and penetrating to be put in any human category we know. He saw what would not have been visible to other men. When he first met Nathanael he read his life as if it had been an open book, and so impressively that Nathanael spoke of him as the "Son of God" and "King of Israel" (John 1: 47-49). When he met the Samaritan woman at the well, her first mature impression of him was that he could read the secrets of her life. "Come, see a man, which told me all things that ever I did: is not this the Christ?" she said to the men back home (John 4: 7 ff.).

John's Gospel declares that Jesus "needed not that any should testify of man; for he knew what was in man" (John 2: 25). It is doubtful if anyone else would have suspected that a saint was behind the tax collector sitting at the place of toll, transacting the business that made him despised of all; but Jesus could see the hidden value in Matthew and called him to enter at once upon the great adventure of discipleship (Matt. 9: 9). Jesus is generally thought

of as having missed his guess on Judas Iscariot, in that he entrusted him, "a thief" (John 12: 6), with the financial affairs of the Twelve; but we are equally justified in concluding that Jesus could see in the betrayer capacities for good that the New Testament writers did not suspect, and that Bible readers of later generations seldom take into account.

Saw Good in Men

The fact that he knew men did not make a cynic of Jesus. On the contrary, we do not know of anyone who seemed to expect such extraordinary things of ordinary people. He called Simon Peter to be his follower and comrade while the vacillating fisherman was in the act of declaring himself unworthy of even staying in Jesus' presence (Luke 5: 8-11). Although he knew that Peter might mar his discipleship with some disloyalty, nevertheless he looked to the time when Peter would "turn again" (Luke 22: 31-32).

The great commission to the disciples is one of the most amazing expressions of confidence in man to be found anywhere (Matt. 28: 19-20). There was no visible evidence in the persons to whom the commission was addressed that they could make good on the assignment to "teach all nations." They seemed to lack practically every qualification: social standing, political influence, education, wealth, experience in large affairs; and opposing them were a nation and a religious system, either of which looked as forbidding as Gibraltar. The marvel of the story in the light of history is not that the disciples succeeded, but that

Jesus expected them to succeed. He gave the great commission in all seriousness and then left them with apparent confidence that they would do what he suggested.

Expected Great Things of Men

Gospel writers recalled Jesus' having said some things to and about his disciples that have been a continuous source of encouragement or embarrassment to succeeding generations of Christians—embarrassment to those who expect man to give poor account of himself, and encouragement to those who were willing, as Jesus was, to carry forward the Old Testament thought of the infinite possibilities wrapped up in each child of God. Those who kept God's commandments were to be so strong that five of them would chase a hundred and a hundred put ten thousand to flight (Lev. 26: 8; cf. Deut. 32: 30). The Gospel accounts would conform more nearly to modern trends of thought and practice if such statements of Jesus as that given in John 14: 12 were omitted; disciples were not only to equal the wonderful works of their Master, but actually to do better than he. "Nothing shall be impossible unto you," Jesus said (Matt. 17: 20). Faith as a grain of mustard seed would remove mountains. Christ evidently expected his brethren to be like himself.

Jesus reflected the attitude toward man that God expressed in Genesis 1: 27-28. Man was told to replenish the earth, subdue it and have dominion over fish, fowl and beast. This thought is reduced to one of the most beautiful

hymns of Israel (Ps. 8: 4-8). It speaks of man as being "a little lower than the angels" and being crowned with glory and honor. If we were to discount this high appraisal of man's worth, we would be at a loss to understand the meaning of Calvary. Christ considered man worth dying for. Even "sinners" are worth the price paid (Rom. 5: 8).

Wrong Estimate of Man's Value

Because of its low and unscriptural estimate of human value, Christianity more than once has been branded a failure. "Christianity has been tried and found wanting," said someone during World War I; to which came the timely retort, "Christianity has been found difficult and not tried." The world has suffered many major catastrophes for no reason other than that men have failed to catch the sublime vision of their own infinite worth as the Bible taught it and as Jesus proclaimed it.

Today's printed lesson brings to view Jesus' belief in the worth of man as set over against the impression current in his day, that life had little value. Indeed life was very cheap in the Roman Empire when Tiberius was reigning, and it continued so under Caligula, Claudius and Nero. Man *per se* had less value than a beast. The only time anyone thought seriously of the millions of slaves who did the work of the Empire was when they revolted in desperation over their terrible lot; then they had to be crushed and "put in their place" again.

Problem Among Jews

Jesus would have found this problem more tolerable if it had been confined to the pagan world. But he met it in its most distressing form even among the people of God, the Jews of his day—men who had the same Bible and as fair a chance as he to know its teachings. They should have known that their religion was vitally humanitarian, and that the Sabbath was established for humanitarian reasons (Lev. 25: 1-7).

The presence in the synagogue of a man with a withered hand (Matt. 12: 10) brought Jesus and the Jewish authorities into direct conflict. The issue was not a new one. The tendency among Jews was to swing away from the Bible and toward formalism and ritual. Jesus was persistently in harmony with the Old Testament's humanitarian emphasis. He flayed his ultraorthodox hearers for their ruses to get around the letter and spirit of Old Testament teachings. "Ye reject the commandment of God, that ye may keep your own tradition," he said (Mark 7: 9). Then he offered as

an illustration the fact that the law prescribed the death penalty for one who cursed father or mother. But they had rather crudely ruled that a man might claim exemption from responsibility for parents if he declared his money to be dedicated to God. Thus, said Jesus, they had tried to "repeal" the word of God. To him the crippled man was the central fact in that particular synagogue service. This was his view as a believer in the fundamentals of Bible doctrine. The Jews, on the other hand, held that the problem of the crippled man could be set aside in the interest of their going through the service of worship without interruption.

Trouble Continues

Although Jesus rebuked his hearers for their departure from the true way of God, and healed the man, the problem was not settled. The Pharisees wanted to "destroy him" (Matt. 12: 14). There was no room in any religious system for their attitude together with that of Jesus. Instead of arguing the matter further with his opponents Jesus merely "withdrew himself." But the multitudes followed him, as he continued with a healing ministry, true to the pure religion of the nation's fathers (Micah 6: 8). We should be on guard still to keep formalism, ritual and bigotry from taking over the religious program of our churches, dedicated as they are to the good news of Jesus Christ.

True Religion

In telling this story, Matthew thought it well to anchor it in Old Testament prophecy. Doing so, he quoted freely from Isaiah 42: 1-4, one of the most sublime of the messianic utterances. How true to the terms of this statement was the ministry of Jesus! It was not to be a ministry of crying out nor of lifting up the voice in the streets. There was nothing contentious in it. Rather, the spirit of the Messiah's ministry is described in terms of quiet and unobtrusive goodness. The harsh words and practices so familiar in the Jewish religious exercises as Jesus experienced them—the same as have persisted to this day in many zealous and vocal Christian circles—had no place in Jesus' program. He would not break even a bruised reed and would not quench a dimly burning flax. This was the approved technique of Jesus until the time when he should carry religion to victory.

Jesus' ultimate aim was to bring hope to the Gentiles. His ministry was to grow until judgment (right) shall have been established in the earth.

ADULT TEACHER

By Howard K. Williams

In Genesis we are told that God made man; that he made him to have dominion, and that looking back on this creation, he saw that "it was good." In the psalm we read that man is greater than all the other works of God, greater than the heavens, the moon and the stars. The question, "What is man, that thou art mindful of him?" means how great is man! The eternal God considers man worthy of his notice and care. He is created but "a little lower than the angels" of God (Ps. 8: 4-6).

This idea of the greatness of human personality is a continuous teaching of the Bible culminating in Christ's death on the cross for man. The greatness of man in God's sight is measured by the sacrifice of Christ on the cross (John 3: 16).

Man's View of Man

Over against God's view of man is unredeemed man's estimate of his kind. Unredeemed man has always looked upon human beings as cheap, even from the days of Cain, the slayer of Abel, to the present hour, wherein the fittest are slain for no reason good in God's sight. In ancient days the cheapness of life was indicated by the institution of human slavery, and in our contemporary world property is considered more valuable than persons, in the minds of the majority of men. In the case of the man with the withered hand, the afflicted was less important to the Pharisees than their bigoted ideas about the Sabbath.

Jesus' View of Man

Jesus knew God's evaluation of man and he also knew man's estimate of man. The law of Moses allowed the owner of a sheep in distress to rescue his property on the Sabbath and yet the Pharisees did not wish a man in distress to be rescued on that day. Hence Jesus asked the searching question, "Which man of you . . ." Now sheep were property. Men did not put their money in banks in those days. A man's wealth was measured by his flocks and herds. Jesus knew these people. He knew how they would rescue a sheep, not because of pity but because the sheep was valuable. "How much then is a man better than a sheep?" Presumably they might have answered, "Considerably," but by the test of daily practice they proclaimed the working conviction that a man was worth less than a sheep.

We talk much about the value of

human personality; but if most men had the choice of making twenty dollars on a certain Sunday or of leading a class of boys to know Christ, what do you think the choice would be? Pharisees in Jesus' day and *today* are the same. We may not care to admit it but by conduct we attest that Christ's estimate of men and our own are different. Money often calls more loudly and more urgently than human need. It was otherwise with the Master.

Do Good on the Sabbath

Our lesson sets forth a wise plan for the observance of Sunday. Remembering that men are spiritual and that their spirits need nurturing, anything which lifts men Godward is right for the Sabbath. In healing the man, Jesus did more than give him the use of his hand, great as that gift was. He taught him that God cared for him. He restored him to usefulness and to a sense of his own value. Do you do good on the Sabbath?

Stretch Forth Thine Hand

This was Christ's challenge to the man to do the very thing he could not do. It would have been mockery for other than our Lord to say that. Suppose you should say to a blind man, "Look where you are going," or to a poor cripple, "Why don't you walk straight?" Yet when Christ gives a command, he furnishes the power to respond. "Come forth," he commanded, and Lazarus, though dead, awoke at the summons. "Stretch forth thine hand," he said, and the poor helpless hand became whole like the other. It is Christ's challenge to do the impossible that works his healing ministry.

Can we ever have a warless world? Men say: "No." Jesus says: "Yes, if you will obey me." "I can do all things through Christ," says Paul. So can we.

Jesus and Prophecy

More than seven hundred years earlier, Isaiah had indicated what sort of person the Messiah would be; and his description came true. Note the kind of person he was pictured as being in Isaiah 42 and as quoted by Matthew in this passage before us.

1. He would be a servant; Jesus said if a man would follow him, he must be a minister, a servant. How many Christians do you know who would rather serve than be seen?

2. He would declare judgment, i.e., justice. Clearly here and in all other instances, it is shown that Jesus knew what was in the minds of men, and that clearly he discriminated between the true and the false. So also shall it be

in the day of judgment. We cannot deceive God. Are we sincere, really?

3. He would work quietly. "Go and tell no man," he used to say after some great act of healing. He did not shout and cry aloud. He quietly and honestly did the will of God.

4. He would checkmate evil. A "bruised reed," just a poor common reed growing in the swamp by the river, bent over by the wind, bruised by some careless foot, he would see and straighten and bind up in order that it might be healed and grow again. Even so, he ministered to the man with the withered arm, and continues to seek the wandering soul, gone astray.

5. He would nourish the good. "Smoking flax shall he not quench." An old-fashioned lamp, whose wick is burned short and is giving off more smoke than light, he will trim, enabling it to give light again instead of smoke. This, so to speak, is what he did for Peter.

Thus we who follow him, having been lighted by him, as it were, will merge all our interests with his and become his slaves to do his will. His interests must be our interests and his service to man, our service also. In his name must the world hope. There is no other.

These Three

The man with a restored hand, the protesting Pharisees, and our Lord—look at them together. To the general view the Pharisees would have appeared the most fortunate. Men of this party were well clothed and well fed, held influential positions and seemed to be men altogether desirable. The man with the withered hand was poor, regardless of what he may have owned. He was like Naaman, who was influential and well favored, but who yet had leprosy. This man had a withered hand. What a pathetic handicap was his!

Jesus saw them both, but not as others did he see them. He looked beyond the rich, dignified garments of the Pharisees and called these men whited sepulchers, cleanly appearing, but within they were as graves filled with bones of the dead.

Jesus also looked at the handicapped man and saw more than a cripple. He saw a man who greatly wished for help. He saw not as most men, for they look on the outward appearance. He looked into the innermost recesses of the heart. Would your heart stand such a test? Are you self-sufficient like the Pharisee? Do you feel your need as did the man with the withered hand? Christ knows the answers; what do you say?

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

Approach

Several months have passed since the newspapers printed an account of the death of one of the world's most distinguished men of science. His amazing discoveries have been immensely beneficial, not only to the South, but to all sections of the country. Yet this versatile man once was traded for a horse! Perhaps you have guessed his name—Dr. George Washington Carver of Tuskegee Institute. His biographies tell us that he turned down royalties and salaries which would have bought the costliest race horses and polo ponies in the world, and yet he once was traded for a horse! How utterly wrong a man can be in his estimate of another's worth!

Often our judgments of men are not based upon a Christian estimate. We are apt to see others through the distorted lenses of prejudice or bigotry. The grip of our innate selfishness holds us away from the kindly ministries which would make the way of life easier for ourselves and for others.

Scripture

Jesus was utterly fearless in meeting criticism from the religious leaders of his day. He would not compromise for one moment his convictions concerning man's place in God's sight. The twelfth chapter of Matthew records two instances when it became necessary for Jesus to teach a lesson on the Christian view of man.

On one Sabbath day, Jesus' disciples were walking through a wheat field. They were hungry, and so they pulled off some of the grain, rubbed it in their hands to take away the chaff, and then ate the golden brown kernels. The scribes considered this exercise an infraction of the law, since it represented to their exaggerated religious feelings an act of labor—a kind of harvesting and threshing—which was taboo on the Sabbath day. Again on the Sabbath a man with a withered arm came to the synagogue. Jesus had compassion on him and healed him. Here, according to the judgment of the scribes, Jesus could have waited to do his healing work until the next day. Jesus, however, believed that his act, just as in the case of the disciples eating grain, was for the welfare of man and therefore not contrary to God's will.

The religious leaders reproved Jesus

for his boldness. Jesus, however, used the two occasions to show how far the leaders had wandered from the path of true religion. They were more concerned with observing rules and regulations than with the true spirit of religion, which involved love for God and love for man.

Interpretation

In view of his attitude toward Sabbath observance, it must not be assumed that Jesus would approve the use of Sunday as a day for entertainment or recreation with no thought of worship or religion. Such a view would be utterly false and in no sense a correct interpretation of his teachings. Early in his ministry it is recorded that "as his custom was, he went into the synagogue on the sabbath day" (Luke 4: 16). The important word in the sentence is "custom."

Jesus was not interested in Sabbath observance only. The point of his argument is directed at a system of religion which had lost its value for man because it pushed him from the center and placed there instead various rules and observances. It is not too much to say that the scribes and Pharisees were worshipping a god of ritual and ceremony rather than the God of love and compassion. Jesus recalled that Micah said, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Today many church members are making the same mistake which the scribes and Pharisees made, in that they think attendance at services of worship once a week is sufficient. There is a real need in the average church for a more genuine concern for needy people everywhere. It is not enough to sing hymns, to pray, and to listen to sermons; one must let these serve as an inspiration to definite action. And definite action involves assistance to those who have come upon evil days; it means an aggressive campaign against social injustices.

Summary

A statement heard commonly today is this: "We ought to get rid of the red tape." Jesus felt that the religious leaders of his day were guilty of having too much red tape in their administration of religion, and so he proposed to cut through it, in order that religion might be made vital and worth while.

Questions

1. How should a Christian spend Sunday in order to secure the most beneficial results for himself and for others?
2. Did Jesus confine his interest and help to one class of people?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

This is the third lesson dealing with the general principles necessary for problem-solving. Without an understanding of these general principles, we cannot hope to find Christian solutions to the specific problems of individuals and of society. Next week we shall begin to examine, one by one, major problems of today. We shall indeed find that in Christ we have the only basis for dealing with them. Anything less than a Christian solution turns out to be no solution at all.

It is, therefore, important that today's lesson be approached as a continuation of the two previous ones, and that the truth of the three be thoroughly understood. We do not attempt to solve the problems of algebra and geometry until we have mastered the axioms of these mathematical studies. No more can we begin to solve life problems until we are well grounded in the primary truths of life, which Jesus taught and by which he lived. These can be summarized as follows: (1) Man is more than an animal; his primary nature is spiritual. (2) As a spiritual being, man cannot live successfully unless he seeks first the spiritual values of the kingdom of God. (3) These values are found, not by taking thought, but by loving God and man; this love expresses itself in service to others. (4) Pain and suffering must be used as means of drawing nearer to God and redeeming mankind—and self. (5) Human personality is more important than rules or things; human rights must be placed above property rights. (6) Service to man is service to God; worship which does not result in service is not true worship.

The intermediate teacher may think that such a presentation of fundamental life principles is beyond the comprehension of adolescent boys and girls. True, the principles will not be thoroughly grasped and understood. But that is also true of algebraic and geometric axioms; not until one is somewhat advanced in mathematics are the axioms demonstrated. In the meantime, they are used. In like manner, the basic laws of life may be used long before they are understood.

Of course, this truth does not mean that a teacher need not endeavor to use terminology within the range of the intermediate pupil. Certainly, you will try

to explain and clarify the statements given above. You will show how a human being differs from an animal, and enumerate some of the spiritual values which man must have. You will point out the satisfactions that come from helping others, and the good that is achieved by suffering. Then you will discuss the bad results of putting property rights above human rights. Finally you will indicate by several examples how those who truly worship God do become servants of humanity. Jesus, of course, is our best example.

Perhaps like the Pharisees of old, we have laid too much emphasis upon religion as a formal and outward ceremony rather than an inward experience expressing itself in daily living. Fortunately, we find it less difficult to interest young people in living religion than in formal religion.

Truth in Action

The discussion above points the way to action. But it is not enough to talk about action. We must act. Consequently, the teacher should be prepared to suggest some definite things to do. In *Intermediate-Senior Class*, under the heading "Things to Do," you will find some worth-while suggestions. The ability of your own class to undertake any of these things, will depend in part upon where you live. It may be that there is an orphanage, a hospital, a prison camp, or some other institution near you. If so, one of the projects suggested can quite easily be undertaken. If not, you and the members of the class may need to think up some other project.

Whatever you undertake, let it require some effort and some preparation. Service that is too easy to give is not real service. Unless the undertaking involves sacrifice, self-denial, inconvenience, or considerable effort, little satisfaction will come from it. The reason many people get little pleasure from giving is that they give too little. If a person gives five cents to Sunday school and then spends a dime for a chocolate soda, he may feel that the soda is worth more to him than his contribution to Sunday school. But if one gives the whole fifteen cents, denying himself the soda, the satisfaction may be greater than if he had divided his money between giving and spending. In order to prove to oneself that service is the way to happiness, the service performed must be great enough to mean something.

The correct answers for this week's true and false test are: (1) true; (2) true; (3) false; (4) false; (5) true; (6) true; (7) false; (8) false; (9) false; (10) false.

Religion in Education

Deuteronomy 6: 4-9; Proverbs 9: 10; Matthew 7: 7-12; Luke 6: 39-45; 2 Timothy 2: 15

Matthew 7: 7-12

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Luke 6: 39-45

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

KEY VERSE: *Ye shall know the truth, and the truth shall make you free.—John 8: 32*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

George Dana Boardman once spoke of Jesus as "the universal seminary at which mankind is evermore learning." His general method of teaching was not totally new in his own day. It had several points in common with that of Aristotle, who taught as he walked through the Lyceum with his disciples. There were also points of marked difference between Aristotle and Jesus. Jesus was not so much concerned with the finding of truth as with the propagating of a way and philosophy of life. The ultimate goal of all his teaching was human welfare. He went even further in that direction than the Mosaic law had gone. The law called for justice and fair dealing for the poor, the stranger, the widow, the orphan, and the slave. Jesus demanded that men love even their enemies and do kindness to them (Matt. 5: 43 ff.). He always held out to men the availability of God's power to make life victorious. He confidently expected that men would stand erect as sons of God.

Like most Hebrew wise men who preceded him, Jesus could not think of education as detached from religion. In their thinking there was no such thing as secular education. He himself had been instructed under the mandate of

Deuteronomy 6: 4-9. The curriculum of early Hebrew education centered in the law and covered very little else.

Religion-centered Education

Education among the Jews was rooted in a belief that "the fear of the Lord is the beginning of wisdom" (Prov. 9: 10); it was functional, intended to make one live more fully. The Jews were thinking of their educational system when they sang that, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes" (Ps. 19: 7-8).

In another view of the same question the Jews believed, what many leading educators of today would endorse, that a true quest for knowledge will lead to God. In Proverbs 2, we find the significant analysis, "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2: 3-5).

Teaching Leaders

Although Jesus showed by his practice that he believed in teaching all men, and in the teachableness of all, nevertheless he made a special effort to teach his immediate followers that they

might be teachers of others. After he had given them a course of training he sent them out to give the same teaching to others (Mark 6: 7; Luke 9: 2 ff.; cf. 2 Tim. 2: 3).

The printed lesson for today was part of the Master's program of leadership training. The Sermon on the Mount opens with the statement that seeing the multitudes, he went up into a mountain to teach his disciples (Matt. 5: 1), presumably that they might be able to teach the multitudes. In fact, the close friends of Jesus were eventually called apostles (commissioned ones). It would be a boon to education if all teachers could go forth with the spirit that actuated these men, and could feel that they are "apostles." Theoretically this is true of three and one-half million Sunday school teachers.

If our system of education could start where today's lesson starts it would effect a rebirth of character throughout the land. Among other important things Jesus insisted that his commissioned leaders should learn how to pray. This emphasis on prayer reflects Jesus' settled belief that life must be lived in co-operation with God. Any thought that education may be carried on without conscious reference to God would be utterly out of harmony with his thought on the subject. The development of his belief brings under our survey such matters as the church school, the growing emphasis upon weekday religious instruction for school children, the denomina-

tional college and other efforts to make religion central in education. One may properly question whether nonreligious education is education at all. The Jews of old said it was not; Jesus would have said the same. The Catholic church today does not want the stamp of secularized education to be put on its children. There are other religious groups, namely, the Lutherans, the Seventh Day Adventists, and the Mormons, who hold the same view. Baptists have traditionally taken a more inclusive attitude and have not looked with distrust upon non-church educational institutions. But there is a growing question whether we do well by our children in allowing religion to be relegated to the position of an "elective," or left out entirely in their education.

Prayer Is Basic (Matt. 7: 7-12)

Jesus went more into detail in teaching men to pray than in many other important areas. He wanted an intelligent and disciplined prayer life to be a part of every person's character equipment. It was important first for men to know that God answers prayer (vs. 7). He reduced the assurance to very reasonable terms, comparing the attitude of the heavenly Father to that of an earthly father who is concerned for the well-being of his children. If the earthly father knows how to give good gifts to his children, how much more may we expect God to give needful things to his own.

Instruction in Prayer

This did not preclude impassioned, insistent prayer as in Jesus' Gethsemane experience (Luke 22: 39 ff.; cf. Luke 11: 5 f.; 18: 3-7). Although in his Gethsemane prayer Jesus is described as having knelt, this is the only such reference. On other occasions he seems to have entered into conversation with God as the need for prayer found him (cf. Luke 10: 21-22; John 11: 41-42). His prayer life was informal and varied, never falling into a routine. He prayed at his baptism (Luke 3: 21), before his first preaching tour (Mark 1: 35), before choosing the twelve apostles (Luke 6: 12), at the feeding of the five thousand (Mark 6: 41), after the feeding of the five thousand (vs. 46), at the transfiguration (Luke 9: 28), at the grave of Lazarus (John 11: 41-42), at the instituting of the Lord's Supper (Luke 22: 17) in the upper room with his disciples (John 17), and on the cross (Luke 23: 34). There is little wonder that the disciples wanted him to teach them to pray (Luke 11: 1). He had laid hold of a power in life that would make them

successful if they could learn his secret. He said the secret is open to all men. Prayer was truly an essential element of Jesus' daily living.

Impact of Life upon Life

The second section of the printed Scripture passage (Luke 6: 39-45) touches upon a most important consideration in any system of education. "Can the blind lead the blind?" Jesus asked. A pupil is always fortunate if the word has been made flesh in a teacher. First the disciples discovered the true way of life in Jesus, then they became surveyors of the same life. Others saw it in them. After they had been with Jesus through the period of his earthly ministry, his disposition and attitudes were so impressed upon them that all who met them knew they had been with him (Acts 4: 13). The teacher's great contribution is not through textbooks but through the book of his own life. This has always been a rule of education. Jesus merely gave the world's best illustration of it.

Catching Character

Such a lesson as we have today makes a teacher feel like either getting out or getting on his knees. To be sure there are moles in other men's eyes and they need to be taken out, but how may we take them out with beams in our own eyes? Jesus sends this message home to teachers burning hot. First cast out the beam from your own eye. Some have used this as an argument for not teaching. Jesus intended it as an argument for preparing to teach.

He changed the parallel: a tree brings forth fruit after its kind. Not only will a corrupt tree not bring forth good fruit, but, thank God, a good tree will never bring forth evil fruit. First let the teacher be prepared (in heart) to teach; the result will be a transfusion of Christian character into the pupils. For good things cannot come from evil lives, said the greatest of all teachers (vs. 45).

The Present Crisis

We are confronted with the failure of our own system of public education to do what was predicted for it a century ago. Horace Mann and others thought that if the knowledge of the ages were put within reach of all, our penal institutions would be emptied. The problem of crime and poverty could be solved by "nonsectarian" education, he said. His heirs in the educational field now know that he expected too much. So it is that we see a swing in the direction of religion in public education.

ADULT TEACHER

By Howard K. Williams

The need of religion in education is being adequately and pointedly presented by this war. Science and invention have outstripped the morals of men. The indiscriminate destruction of human life by the robot planes, being sent into London, is evidence of the need of religious guidance for inventive genius. Never has the world witnessed a more ungodly use of knowledge than in World War II, wherein even women and children are victims of man's brutal use of his inventions. Manifestly science can be terrible unless it is under the direction and control of men whose education has included the positively moral and religious.

The Great Urgency

Scripture is constantly insistent as to the urgency of religion in education. The passage suggested from Deuteronomy (Deut. 6: 4-9) and verses that follow constitute an excellent example of this. Read this passage and note how in this early period of Israel's history the people were instructed to perpetuate the religious instruction given to them. "Thou shalt teach them diligently unto thy children": this shall be carried on in the home, in your family conversations, when you sit down, when you take a walk, at night and in the morning. You shall write God's laws on the doors of your house.

This is a great passage emphasizing the urgency of constantly holding before the younger generation the commands of God. In the Timothy passage this same truth is impressed, "Study to shew thyself approved unto God." And in the Matthew and the Luke passages this urgency is noted in the fact that only those educated in religion can be safe guides to others. Otherwise blind men will lead the blind.

A classic illustration of the very education talked about, where religion was a vital part of the home training, is that of John G. Paton. You would do yourself a good turn if you would read *The Story of John G. Paton*, by James Paton. His home often felt the pinch of poverty, but never the scarcity of religion. John's tributes to his father and mother are beautiful to contemplate. As he looked back through almost four-score years, he could still see and feel the blessedness of his religious education. Closely the home and the church were linked. For forty years John's father never missed a Sunday at church,

save three, once when snow was too deep, once when ice was so dangerous that he had to crawl back on his hands and knees, and once when an outbreak of cholera forbade. He tells of happy Sundays spent with God. One chapter of the book closes with these words, "His happy partner, our beloved mother, died in 1865, and he himself in 1868, having reached his 77th year, an altogether beautiful and noble episode of human existence having been enacted, amid the humblest surroundings of a Scottish peasant's home, through the influence of their united love by the grace of God; and in this world, or in any world, all their children will rise up at mention of their names and call them blessed."

Are you making such an impression on your own children for Christ? What sort of religious education are you providing for your children, in the church, and in the home?

Education Needs Religion

One of the strangest and most unreasonable things in our present system of education is the lack of any sort of religious approach. Our nation has reached its present eminence in high standards of decency because our forefathers were not afraid of injecting the religious into education. Today we are afraid to read the Bible in our public school lest we shock somebody's prejudices.

It is a matter of common knowledge that above half of the people in the United States are spiritual illiterates; they know no more of God as revealed in Jesus Christ, than the most benighted to whom we send our missionaries. Talk to people, young and old, college teachers and day school teachers, the man digging ditches and the employer in his office, and you will discover how little the people really know about God. We are a godless nation. We need instruction in religion.

Education Needs Good Religion

1. Good religion will be Biblical.

The Bible is the one best way of knowing what God wishes us to know. While certain religious insights may be gotten from nature and science and conscience, our religious faith must be founded and articulated in Bible teaching. If we are to be guided by the Bible we must know the Bible. This will include reading and study of the Bible, and the learning of passages from the Bible. Such training must become a vital part of our educational systems in schools and colleges, in Sunday schools and churches. The Bible teaches us the fatherhood of God, our redemption through Christ, and the surety of the life to come. Lincoln was

not ashamed to let it be known that the Bible was his principal textbook.

2. Good religion must be practical.

The Bible must be more than a textbook; it must be a guidebook. We must be taught and must teach others to do what the Bible says. Hence we must ask, we must seek, we must knock. So doing we shall come to a knowledge of the truth.

In relation to others, we must do what the Bible instructs. For instance, take the "golden rule" (Matt. 7:12), which is not a theory to be discussed, but a principle upon which life and conduct are to be based. Merely to read the Bible will no more take us on our way than the reading of a signboard can bring one to his destination. We must obey what we read on the signboard. So must the Bible be a guide to everyday living.

As it is in nature so it is in human nature. How can we expect a good world or a good nation, or a good person, if the roots of such a world or nation or person are evil, any more than we can expect to get sweet apples from a sour-apple tree? We are in our present plight because the roots of the tree of our civilization are godless; men live by and operate under the banner of a practical godlessness. Theoretically we talk about God, but in actual practice God is not permitted to influence us very much.

Evil men out of their evil treasure bring forth evil deeds. Even a magician who pulls a rabbit out of a hat, must first get the rabbit into the hat before he can pull it out, appearances notwithstanding. Do people believe that magic works with God, that they can ignore him and yet have a good civilization and a good world? Such folly seems inconceivable of men who are reputed for sound thinking.

We lament the delinquency of youth, but merely to lament will not solve the problem. There is only one solution, namely, the long, hard process of religious education; the leading of individual souls away from innate selfishness into the healing sunlight of our Lord. To do this we must have sincere teachers and preachers, wise parents, and genuine leaders who themselves know the truth as it is in Jesus and who, being freed for the highest by that truth, will lead the coming generation into the truth that sets free.

What are you doing personally toward such education? What plans are you making relative to Christian education? What are you doing to bring about a more adequate Christian education in the schools?

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

Approach

Academic processions in American schools and colleges are often very colorful affairs. The velvet on gowns and hoods indicates the degree held by the wearer, and the varicolored silk on the hoods represents the institution from which the person was graduated. Tradition asserts that poverty-stricken medieval scholars often hid their rags under the academic gowns which they wore. But no academic gown, however resplendent, can hide a poverty-stricken soul. The words of the writer of Proverbs are especially fitting in any discussion on the place of religion in education: "Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3:13). Wisdom can never be truly achieved apart from the development of one's powers of understanding.

Scripture

Matthew's statement of the Golden Rule (Matt. 7:12) is the basic principle which should underlie all education. In a world peopled by men and women of different temperaments, different racial and cultural backgrounds, different social and political interests, it becomes necessary to have an underlying philosophy which will enable people everywhere to work together for common interests. This is really the only sane basis for a democratic form of government. When one inquires into the ideas that shaped the early documents which led to the establishment of our nation, he will find a desire for freedom held within the compass of mutual welfare, an absence of hereditary classes, and the expression of political rights by educated citizens.

The parable in Luke 6:39-45 sets forth the idea that no teacher can hope to develop in a pupil high standards of intellectual and spiritual growth if he himself is lacking in vision. This parable is characteristic of the artistry of Jesus in painting a clear-cut picture of a situation. He never fills his canvas with superfluous characters like a store window overloaded with goods; rather, he selects and places his characters so that they may be seen and remembered.

The teaching of Jesus about beams and splinters in the eye (Luke 6:41-42) goes a step further in the matter of educational training by pointing out that before you can correct the faults of

others you must be sure that you are free from the same faults yourself.

In the final analysis, according to Luke 6: 43-45, time reveals the character and quality of the education one receives.

Interpretation

The history of our country pictures the rise of two educational systems, one designated secular and the other religious. In an early period, no such distinction was noted, but gradually, with the rise of a thriving commercial class which demanded only the essentials of business training, the religious emphases were discarded. The churches were left with the task of teaching the principles of religion on a limited basis, as to both time and curricula. Now, when surveys reveal that over twenty-seven million children receive no religious instruction whatever, and, in view of the problem of juvenile delinquency, educators and religious leaders ought to be disturbed.

Education should have a twofold purpose. It should equip both for a living and for living. The problem is one of securing for the youth of the nation, not only the training necessary for the job or the task which will give them food to eat, houses in which to live, and other creature comforts, but also to develop those spiritual resources which will fit them to meet life with an intelligent faith.

Schooling has sometimes had a tendency to make people detached or inactive when the times demanded aggressive, constructive leadership. So it is that people develop a disease known as "spectatoritis," which leads them to prefer watching the game of life rather than participating in it. If one fails to share in the action of life he need not blame others if he suffers from evil.

Summary

Education and religion must never be considered as separate and distinct fields of thought and action. The pilot of the educational process is conscience. When conscience is enlightened with Christian training and kept sensitive to the will of God, it will be possible to steer civilization through dangerous seas and bring it nearer the goal, the kingdom of God.

Questions

1. List what you consider to be the characteristics of a well-educated person.
2. Do you think there is a need for weekday religious instruction in your community?
3. What can you do in your own church school to secure more time for the lesson?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson



Plan for Class Session

Most lessons are intended for the pupils; but this one seems primarily directed to teachers. It challenges every teacher to examine himself and his Christian living.

You may begin this class session by saying something like this: "I am glad to be your Sunday school teacher, because what I am trying to teach you is the most important thing in life to me and to you. In the most real sense of the word, however, I am not your teacher; rather, you and I are both fellow students of Christ. I shall fail completely as a teacher unless I can bring you into the presence of Christ, the Great Teacher of us all. Together let us learn from him. I will try to help you learn; you will want to learn." Such an introduction may help you to get closer to your pupils than before, and it may be the means of bringing them into the school of Christ.

Of course, the great truth which you are trying to teach the pupils in the present lesson is that education is not complete without Christ. Christian education is the only real education; anything less is inadequate. However much one may learn about mathematics, science, history, language, and the other subjects studied in school, he is not prepared for living successfully unless he also learns about Jesus and his way of life. But many of our young people, who take their schoolwork seriously, treat lightly the more important things taught in the Sunday school and the church. They do not prepare their Sunday school lessons with half the care they do their weekday lessons, and they are absent from Sunday school for reasons that would never excuse an absence from public school.

No one can be truly educated, even in a broad sense, if he does not know the contents of the Bible. English literature is filled with quotations and references which are meaningless to those who have no Bible knowledge. American history has been greatly influenced by the Bible. Even if the Bible had no value except as literature and as history, the study of it would be absolutely necessary for one who desires a well-rounded education. But the Bible is far more than literature or history. It is the great textbook of religion, without which life is imperfect. The subjects studied in the public school enable one to adjust him-

self to his physical world; but only religion can enable him to make adjustments within the spiritual world. As we learned in the first lesson of this quarter, man is essentially a spiritual being. You can assure your intermediates that religion will make it possible for them to live fuller and richer lives, to experience the greatest happiness and satisfaction of life. Without it, they cannot become what God intended them to be.

Truth in Action

Education always calls for action, for practice. No one can master mathematics without working problems in mathematics; no one can learn science without going into the laboratory to test out the principles set forth in the textbook. In all other subjects, some sort of action is called for. Likewise in religion, one does not learn without practice. We may listen to the words of the Great Teacher, or read them, but unless we put them into practice we do not really know them. Jesus himself once said: "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17). In order to know the truth, then, one must live in the truth.

What can intermediates do about this present lesson? They can certainly begin to seek an education which includes religion. Perhaps they have not been studying their Sunday school lessons. Perhaps they have not tried to do the things suggested in the quarterly each week under "Things to Do." Encourage them to do better. Above all else, find out which pupils have not yet made a decision for Christ. An invitation from you might encourage them to make a decision.

A word should also be said in connection with the present lesson about our Baptist schools and colleges. Many of our intermediates are now thinking about what college they will attend after high school graduation. There are many reasons why they should choose a Baptist college. The principal one is that in such a college they may be quite certain education will not fail to include the Christian principles and ideals of life. The college atmosphere on a Baptist campus is favorable to the growth of the spiritual life. That cannot always be said for the colleges that are not under church auspices. Let your intermediates learn as much as possible about our Baptist program of Christian education. It would be good to have some student, home from a Baptist college for a week end, meet with your class and give the members firsthand information.

The Christian Motive for Living

Psalm 4: 5-8; Luke 4: 4; John 6: 35; Romans 12: 1-2; 13: 12-14

Psalm 4: 5-8

5 Offer the sacrifices of righteousness, and put your trust in the LORD.

6 There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

Luke 4: 4

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

John 6: 35

35 And Jesus said unto them, I am the bread of life: he that

cometh to me shall never hunger; and he that believeth on me shall never thirst.

Romans 12: 1-2; 13: 12-14

12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

KEY VERSE: *Seek those things which are above.—Col. 3: 1*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire



There is nothing strange or irregular in our quoting an Old Testament text to study one of the motives for Christian living. Centuries before Christ, the Jewish people were trying to live according to standards that were, in essence, Christian. The call of Abraham (2000 B.C.) sounds like a Christian call. God said to him, "I will bless thee . . . and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed" (Gen. 12: 2-3). Now, though four thousand years have elapsed, we could not state the modern Christian missionary objective in more appropriate words.

The Higher Incentive

The confidence which Jesus had in God the Father was not new to religion. To be sure he raised it to a beauty and a height never before known, even among the Jews; but the Jews had long ago learned the meaning of faith, in the sense of the irresistible pull of God upon one's life. The section printed in today's lesson is from the fourth Psalm, which may have been a psalm of David himself. It sounds like the great king, who in times of distress turned toward God.

This Psalm is perhaps the best example in the psalter of the motive for Christian living, for it is the outpouring

of one whose thoughts have been lifted high above the changes of fortune. The writer of the Psalm advises men to "offer the sacrifices of righteousness [get right with God], and put your trust in the Lord" (vs. 5). It is doubtful if the Christian motive for living could be more appropriately stated than in the declaration that we may get more of a stimulus from the living presence of God than other men get from corn and new wine (vs. 7). Thus this Psalm is a very appropriate one for use in a temperance lesson. In the final analysis one's abstinence from liquor and other injurious things would be a vain hope were it not for the fact that God satisfies the most insistent cravings of the soul. The man who has to fight against the liquor habit is on slippery ground. But when liquor and other things, questionable or evil, lose their appeal because of the stronger appeal of God and his kingdom, then a victory is sure. George Albert Coe was right in saying that men must cultivate strong and insistent appetites for good things. The man whose appetites cry out for God and righteousness will have little time or inclination to indulge in evil things. "As the heart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42: 1).

Power of a Trustful Life

The seventy-third Psalm is another sublime expression of the same thought. It describes the change of heart that came to one who was at first "envious

at the foolish, when I saw the prosperity of the wicked" (vs. 3). But later he concluded that with such thoughts he was "ignorant" and like a beast (vs. 22). God was the strength of his heart. "I have put my trust in the Lord God," he said (vss. 26-28). Even so Jesus declared, "My meat is to do the will of him that sent me, and to finish his work" (John 4: 34).

On the human side there is certainly no point at which the character of Jesus stands out so clearly as in his enthusiasm for the things of God and the kingdom. We are sometimes surprised to note how sparingly Jesus mentioned his own acts of self-denial. He was not like some Christians who seem ever to cling with fond memories to the things they gave up to become followers of Christ. On the contrary Jesus seems not to have been conscious of any loss incurred by doing God's will. The things that came to him in connection with his kingdom service were to him the essence of all value, and nothing else counted.

Jesus Thought Himself Rich

When the suggestion was made, after his extended fast, that he use his power to make bread for himself he replied simply, "Man shall not live by bread alone." To be sure, he was quoting a familiar Old Testament verse (Deut. 8: 3), but it was more than a memory verse to him. The finely cultivated tastes of his disposition were back of the quotation. He had actually found the pearl

of great price which he recommended to others (Matt. 13:45-46), for which a man is justified in giving "all that he hath." The kingdom of heaven was like "treasure hid in a field," that a man will claim for himself at any cost (Matt. 13:44).

Jesus described the appeal of the kingdom in terms that to an oriental expressed the highest degree of value. He likened it to the feast at the marriage of the king's son (Matt. 22:2ff.). The invitation to attend such a feast would not have been declined by anyone. That men would consider a farm or merchandise of greater importance than the rare opportunity of attending such a social event sounded unbelievable to Jesus' hearers. He could not understand why men would choose cheap, temporal things when the eternal values of God were freely offered to them.

Illustration of False Values

The story of the rich young ruler (Matt. 19:16-30; Mark 10:17-22; Luke 18:18-30) is an illustration of poor moral insight. Jesus' proposal to the man was not intended as a demand for hard sacrifice, but as a test to see whether the promising young man really had interests that would fit him for citizenship in the kingdom. As the young man turned and went away sorrowful he was declaring more clearly than words that his real interests had led him away from God, not toward him. There would have been no point in Jesus' trying to persuade the man to be his follower when the two held values that were so dissimilar. The man looked upon money as the *sine qua non* of life. Jesus looked upon it as an instrument of service, valuable only when it is serving. The two viewpoints are not reconcilable. We need not ask which is of the world and which is Christian.

Real Food and Drink

Whatever view others might take of him, Jesus considered himself genuinely rich. The temptation experience does not mean that Jesus was on the point of selling out for bread. It merely indicates that he would not even consider such a bargain. He had, and was, the "bread of life" (John 6:35) that fully and permanently satisfies the deepest hungers of men. To him there was nothing so important as being at one with God. Whether or not he ate bread was a matter of no great concern when his relationship to the Father was at stake. Even in the Garden of Gethsemane, Jesus did not stop to question whether or not he should do his Father's will.

Appeal of Discipleship

Thus the appeal of discipleship was based on the sincere desire of men to do God's will as Jesus was doing it. He spoke of himself as the "bread of life" and the "water of life" and as such he offered himself to those who had tastes similar to his own. If men liked other bread better, and thought that other water would slake their thirst more effectively, Jesus always left them free to make their choice. When "many of his disciples went back, and walked no more with him" (John 6:66) because he had made this teaching about the bread of life so clear, he merely asked the twelve to make their own choice. He was not planning to hold them in line against their wills. But Peter gave Jesus to understand that they wanted the thing Jesus gave them.

A Reasonable Worship

When we read the life of Paul we are impressed with the thought that he had Jesus' viewpoint. He told the disciples at Rome that even the dedication of their bodies is a "reasonable" form of worship (Rom. 12:1). Paul would never have lived as he did had he not believed that the best things in life are "spiritual." We are not to be "conformed to this world" (vs. 2) but we are to be transformed so that the "good, and acceptable, and perfect, will of God" may be done in us.

The coming of this viewpoint into one's life is like the dawning of a new day (Rom. 13:12-14). "Old things are passed away; behold, all things are become new" (2 Cor. 5:17). It is like the putting on of a new armor. It brings one into the full light of day. Things are seen in their true values. Rioting, drunkenness, strife and envying—all look cheap and sordid to one who has the eyes of Christ.

Augustine's Text

Indeed we are to "put on Christ." "He that believeth on me, the works that I do shall he do also" (John 14:12). The text with which the lesson closes is the one that led to Augustine's conversion, and opened the way for his Christian life. When he read the instruction, "Make no provision for the flesh to fulfil the lusts thereof," he began straightway setting his mind on high things (Col. 3:2).

As a temperance lesson we have here the accepted truth that men will not abstain from evil until first they have come to "abhor" it (Rom. 12:9); they will not "cleave to that which is good" unless first they love it.

ADULT TEACHER

By Howard K. Williams

In Richard Halliburton's book, *The Royal Road to Romance*, the author tells how on a moonlit night he ran through the aisle of trees on his college campus shouting, "I want to live life to the fullest!"

Whatever philosophy of life any of us may hold, there is no doubt that everyone would like to have a joyous, satisfying, abundant life. A wide difference seen among people is in the way they go about securing what they call a full life. Some try one thing and some another, thinking to secure such a life. Jesus used to say, "I am come that they might have life, and that they might have it more abundantly."

There are those who seek to find abundant life by drinking intoxicants. The advertisements picture fine-looking people, in out-of-door surroundings, with beautiful horses, and all the rest, and then they exhort that to live life fully one must imbibe freely, to enjoy food better one must take frequent sips of wine, and to gain that carefree feeling he must have liquor.

One wishes that the liquor people were unable to find advertising men so dishonest as to picture the drinking of liquor in such glowing terms. If patent medicines or other commodities with like harmful effects were so advertised, the government would probably stop it; but not so with liquor. Our only course, therefore, is the long process of education in what liquor really does.

The Need of This Lesson

Dr. Homer P. Rainey, head of the youth movement, declares that 48 per cent of the youth between 16 and 24 in an investigation in Detroit, were found to be drinkers. The report also states that in some sections of the country the percentage is as high as 83 per cent. That is frightening.

In a discussion in a Sunday school class of young men, a member of the church said, "You must admit, liquor opens up a man and makes him more affable." On the contrary, it causes a man to lose control of himself and say things of which he is ashamed or things he ought not to tell. If merely as a defense measure, in time of war liquor should be banned in order to control loose tongues.

From an economic point of view, liquor is a serious handicap. The National Woman's Christian Temperance Union has declared that half the man-

power required to meet "minimum" production requirements could be available immediately if the liquor traffic were closed down for the duration. Pointing to the liquor industry's own estimates that in peacetime one million persons were engaged in the production and distribution of alcoholic beverages, Mrs. Ida B. Wise Smith, W.C.T.U. president, estimated that stopping all liquor sales would free more than six hundred thousand workers for essential work. Also she said that thousands of farm hands and vineyard workers would be released for more essential agricultural labor.

You can add indefinitely incidents to incidents that have come under your own observation as to the need for constant vigilance in this matter. Let us start a discussion! Let us continue creating anti-liquor sentiment. We must be wide awake about this issue. The liquor interests are exhausting every effort to make liquor appear good, respectable and desirable. We should exert our best effort to show it for what it is in fact, namely, one of the worst and most ravishing of social evils.

The Cynical Tendency

The psalmist (Ps. 4:5-8) pictures many who say, "Who will show us any good?" i.e., what's the use anyway? No one is really good. There is no good anywhere. What is the meaning of it all? Even perhaps you have known this cynical mood. You, rather than feeling glad to be living and seeking abundant life, have wondered if life is worth the candle. The antidote to all this the psalmist finds in offering the sacrifices of righteousness, in putting his trust in God. This he says is what brings gladness into life. The exuberance that comes from grain and wine is like flying chaff.

By contrast, the gladness which comes from the service of the good is real, and it has no bitter dregs at the bottom of the cup.

In Jehovah are gladness and safety. The cynic sees no good in life because he has confined himself to thought of himself; the selfish man is the most miserable person in the world.

Bread and Bread. (Luke 4:4; John 6:35)

In these two verses (Luke 4:4; John 6:35) is a striking contrast in the use of the same word with different meanings. "Man shall not live by bread alone;" even so he must have bread. Jesus never questioned the importance of necessary things. In fact, he promises to those who seek him first, that all of the necessities shall be forthcoming. I do believe that the genuine Christian

enjoys everything in this world more than anybody else can, since he enjoys them as the gift of the Father's love.

The other use of the word bread is as spiritual sustenance. "I am the bread of life." The word bread in the Scriptures means actual food, not merely bread as a figure of speech. When Jesus calls himself the bread of life, he intends us to understand that what physical food is to the maintenance of physical life so he is to the sustenance of the spiritual life. We think of Jesus, anywhere, even on the cross, as rich and sufficient in himself. Moreover, those who eat his bread, who make him a part of themselves, in so far partake of his priceless richness. You cannot really pity a genuine Christian; no matter what happens to him, he lives above the need for pity. By like token you cannot pity Christ. He is always richer and more joyous than his tormentors or crucifiers. Thus, also, is the person who seeks to follow Christ.

The Basic Principle for Living

The basic principle for an abundant life is full surrender to God (Rom. 12:1-2). Read an earlier verse (Rom. 11:33) wherein Paul, having reached the limits of language, exclaims, "O the depth of the riches both of the wisdom and knowledge of God!" Established on such a deep and rich foundation, life is sure and rewarding; hence the reasonableness of such a complete resting on God. Any other course is weak and foolish and doomed to failure (Matt. 7:24-29). A person actually may not be asked to sacrifice his life on the altar of service to Christ, but he is asked to live the life of a servant. In either case he does not lose his life, but truly saves it, and ultimately wins the "life that shall endless be." Such a life is its own reward and its own eternal treasure.

When Shall I Begin?

When shall one begin the quest for abundant life? Let Paul answer (Rom. 13:12-14). Now is the time. No other time is as good as the present for three most excellent reasons: first, because the present is the only time one ever has as his very own, and second, because every additional moment tends toward fixity and makes it more difficult for one to change his manner of living, and third, because one has no guarantee, that he shall have another opportunity.

Therefore, now "put on the Lord Jesus Christ!" and "seek the things that are above." Even now "let us . . . cast off the works of darkness." Now "let us put on the armour of light." Now "let us walk . . . as in the day."

YOUNG PEOPLE'S TEACHER

By Paul M. Humphreys

Approach

"Why do you do it?" How many times this simple question has been asked by distracted parents when their children have pursued some course of action which showed a lack of common sense or ordinary thoughtfulness for others! It has also been asked by psychologists and psychiatrists in their attempt to unravel the tangled skein of human personality. This question has also been asked of people who have turned their backs upon unusually brilliant careers filled with honor and wealth in order to devote their lives to tasks which were far from glamorous in the eyes of the vast majority of people. "Why do you do it?" is the question we ask in order to discover the motive for an act.

Scripture

Corn and wine were two of the principal products which were to be found in Canaan. An abundance of these typified prosperity in the mind of the psalmist who wrote the Fourth Psalm. The seventh and eighth verses reveal his attitude toward the possession of wealth. His main concern is not large crops or bigger barns, but the sense of God's favor or approval. This insight marks an important point in the lesson; for it may be properly asked if most people do not make material acquisitiveness their main motive for action rather than spiritual-mindedness.

In Luke 4:4 and John 6:35 there are references to another motive which plays a large part in determining our characters. Bread has often been called "the staff of life." It proves to be a weak staff, however, if depended upon entirely. Jesus stated that "man shall not live by bread alone" (Luke 4:4). Men often act from the motive that the satisfaction of bodily appetites is the main aim of life. Jesus, however, scored this way of thinking as inaccurate and misleading.

Paul, in writing to the Christians at Rome, was mindful of the background of paganism out of which they had come so recently. The great missionary had to fight for the faith, and then hold his gains. Relapses into the old way were always taking place. So in Romans 12:1-2 he speaks of the need for consecrating our bodies as living sacrifices unto God. Paul wants Christians to dedicate their bodies to God's service through Christian living.

Interpretation

Robert Browning makes Rabbi Ben Ezra say,

"To man, propose this test—
Thy body at its best,
How far can that project thy
soul on its lone way?"

That is a test which every young person will have to take. Results of the examination are not learned within a few hours or days as they are following examinations in high school or college. The results are learned after the years have passed and the individual problems have been long since forgotten. Preparation for this test, as for all tests, is an important element in attaining success.

Intemperate living is one of the surest ways by which a man goes down to defeat. Jesus taught men that the only way to emerge successfully from each encounter with temptation is to take God into the daily round as an ally and source of personal power. "Man shall not live by bread alone," he declared, "but by every word of God" (Luke 4: 4).

Men sometimes recognize the motives which impel them to sin against their better selves, but lack the will and the urge to free themselves from these motives. Jesus would have the individual condition himself for the hard-fought struggle of right living as carefully as an athlete prepares himself for a contest. Athletes often say of one of their number, "He's always in condition." Such a man never needs to climb out of the low places in physical fitness. He would be as Paul describes him to the Corinthian Christians, "Every man that striveth for the mastery is temperate in all things" (1 Cor. 9: 25).

Summary

The disciplined life is often thought to be austere, rigid, unattractive, but no one who has prepared himself for an athletic contest or a battle, in the skies laughs at the principle of preparation. The athlete who meets the test of life with a prepared body and mind is the one who usually wins the medals. A Christian motive for living is all important in preparing youth for the highest degree of self-realization.

Questions

1. What are the several motives which lead people to the use of intoxicating beverages?
2. What is the best conditioning process for developing a character strong enough to resist the urge to be intemperate?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

There are many answers that could be given to the question raised in the title of this lesson, but the strongest and best answer is that we should master our appetites because God requires it of us.

Many of our national leaders are rightly alarmed in these days by the great increase in juvenile delinquency. All sorts of preventive and curative measures are being proposed. Many of the proposals are within themselves excellent, but none of them go far enough unless there is added to them a religious motive for good conduct. It is true that wholesome recreation, supervised play, better housing, improved diet, and many other things are greatly needed in order that youth may have a better chance. But it is folly to think that these things constitute the best possible program for youth, unless religious instruction is included. Youth organizations, such as boys' clubs and the Boy Scouts, have much to contribute to youth and do achieve much good among youth. But the Sunday school and church cannot and must go further than these in preventing youthful tragedies and in molding young character.

Among both young people and adults the strongest incentive to right living is the religious incentive. It is not sufficient to tell people that they ought to be good for the sake of their physical health, although that is true. It is not sufficient to tell them that they ought to be good for the sake of their families, their friends, their community, their fellow men the world over, or even for their own economic welfare. People believe that they can get by with misconduct from these standpoints. Observation confirms that opinion, for the wicked do often prosper for a season; many wicked people continue to enjoy good health, to hold the respect of their neighbors, and to succeed in business. But youth needs to be taught that God requires good behavior.

The emphasis of this lesson, therefore, should be upon disobedience to God, doing anything less than he requires, or not being the sort of person he desires. It is certainly right for us to desire and deserve the good opinion of our parents, friends, and neighbors. But it is far more important that we desire and deserve the approval of God himself. The two desires are never contradictory. It

is a fact that people generally approve and admire most the lives of those who best measure up to God's requirements. Even wicked people admire goodness in others.

Intermediates sometimes think mistakenly that they must indulge in harmful and wrong practices in order to gain or to hold, the good opinion of their companions. In fact, this is perhaps the principal reason for drinking and smoking by younger people. The boy or girl assumes that these things must be indulged in so that he or she may be popular. But that is a false assumption. Young people generally admire those of their own group who have the courage to do right, to stand up for high moral principles.

Truth in Action

Illustrations of what happens to those who do not master their appetites are not hard to find. People who eat too much become too fat, suffer from dyspepsia, and shorten their lives. People who drink alcoholic beverages in many cases become drunkards, lose their jobs, bring grief to loved ones. Always they render themselves unfit to do what God intended for them. It is the same with all appetites of the body; they become abnormal appetites unless they are mastered. Let the members of your class point out illustrations of these things from their own observation of community life.

What facilities exist in your community for youthful recreation? Is there a community house, a Y.M.C.A., a boys' club, supervised playground, or other places to which young people can go for a good time without being subjected to strong temptations? If so, visit with your pupils some of these places. Encourage them to avoid places where alcoholic beverages are sold, where vile language is heard, and where other evils are flagrantly displayed. We should not, of course, minimize the importance of wholesome recreation. The point made is that in addition there should be religious instruction. The religious instruction will be more effective if the recreational needs can be satisfied in good environments. It is not sufficient to teach young people on Sundays, and then to pay no attention to their weekday activities.

In one community, a number of unsavory places were closed when high school pupils protested to the city council—after several adult groups had failed to get action.

The correct answers for the test in *Intermediate-Senior Class* this week are as follows: (1) c; (2) b; (3) b; (4) d.

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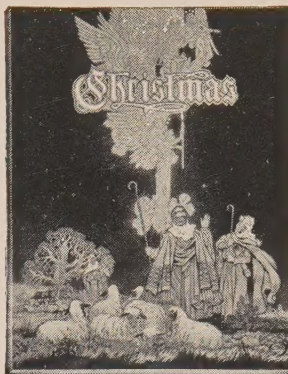
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